

THE NEW-CHURCH REVIEW

A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET
FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

JANUARY, 1913

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THE NEW-CHURCH REVIEW is the lineal descendant of the *New-Jerusalem Magazine*, which was established as a monthly periodical in 1827. In 1893 it was believed that a quarterly review of the progress of the church and the world, allowing for longer articles and a more comprehensive treatment of subjects, would be of greater service. The form was therefore changed and a characteristic title adopted. The field to be covered has been the same for this long period now approaching a century, but greatly changed and ever changing more swiftly. The light in which it is viewed is from the writings of Emanuel Swedenborg, unfolding as they do the spiritual meaning of the Holy Scriptures and fulfilling the prophecy of the Lord's second coming to save mankind.

The REVIEW is seeking to set forth these principles, which are represented in the closing chapters of the Word by the symbolic New Jerusalem, descending from God out of heaven to a new earth (Rev. xxi, 1, 2). It is endeavoring to show their application not only to the organized New Church but also to the world in this period of transition and upheaval that is ushering in a "new era" of thought and life. In this effort it has been supported by able writers both in this country and abroad; and with such success as to call forth warm commendations.

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[No. 1.

THE PERSON OF OUR LORD.

THE Lord Jesus Christ is the name of God the Creator in our human nature, which nature he assumed through the virgin Mary and glorified or made divine by gradually putting off all its hereditary infirmities and its finiteness till it became at length the very human form of his infinite essence, the Divine and the human being united in one personality, like soul and body. The Lord our Redeemer and Saviour, then, is the infinite and eternal Jehovah now existing in this glorified natural humanity.

Before the incarnation Jehovah was clothed in a Divine angelic humanity, which was a prophetic representative of the Lord who was to come into the world. In his own infinite being he is God in the highest, far above all heavens, incomprehensible to every finite mind and invisible to every created eye. But from the foundation of the world the infinite and eternal Divine has also proceeded from Jehovah to give being, life, and form to everything that has been made. This proceeding Divine, though ever and everywhere the same, yet, as it is manifested in creation, appears modified and limited by the finite and created nature of angels, men and material things, of whose existence it is the all in all. Within Jehovah his life is the veriest love, his wisdom being nothing but love in its own intellectual form; and that love in wisdom as one thing presents the sensible

appearance of a sun of fiery glory about his person. But when this infinite love flows into heaven it is tempered and accommodated to the receptibility of angelic souls, and sensibly appears as an emanation of heat and light from that sun. In this modified form it may be named in distinction the Divine wisdom or Divine truth, though wisdom in which is love, or truth in which is good, as sunlight, is warm as well as luminous. It is this proceeding Divine truth which is meant in the Hebrew Scriptures by the Spirit of Jehovah, or the Spirit of God, and by the Logos or Word with God in the opening of John's Gospel. Because Jehovah is Man himself in origin and archetype his outgoing Word or Spirit organizes the universal heavens into one greatest Divine man, the very image of himself, and likewise every society and individual angel into man in lesser and least form. Therefore while Scripture is silent about any trinity in God from eternity, it does teach a duality from the beginning in the Divine existence, namely, Jehovah as he is in his own personal being above the heavens, and as the eternal Word or Spirit in heaven clothed in angelic humanity.

Through the medium of his Divine Humanity in heaven Jehovah could ever reveal himself as the life and light of men on earth, and his proceeding life could also penetrate to the outermost things of nature. When he was visibly manifested to men in ancient times and spoke with them face to face, it was never in his own absolute person that he appeared; for, as he said to Moses, "There shall no man see me and live;" but it was through an angel so divinely inspired at the time that he could image his form and voice his word, and hence was known as the angel of Jehovah, or the angel of God, and even bore the name of Jehovah or God himself. Such was the way in which Jehovah was seen and heard in all the Old Testament theophanies. And only meditately through the angelic heavens came all communication and operation from the infinite Divine till the eternal Word became flesh and dwelt among us.

As the Word incarnate Jehovah became actually and fully man. The angel of Jehovah even when most possessed and

most passive to the Divine Spirit did not entirely lose his separate personality. But the Lord who came into the world was Jehovah himself in the form of man. Not only did Jehovah assume as his very own the angelic degrees of the human mind on the plane of the heavens, but also a natural mind and body such as men have on earth. Thus he became man, in the world natural and material, but after the resurrection and ascension Divine substantial man, full and entire even to flesh and bone.

Jehovah thus descended or came forth to manifestation out of his infinity and eternity as the Word or Spirit of God, and put on all degrees of humanity to its ultimate fullness, and then by union with his infinite essence made the human itself Divine as his own glorified personal form, according to the same laws of Divine order that are exhibited in the conception and birth of every man into the world and his growth in stature and wisdom, as he passes through all states from infancy to manhood and finally if regenerated to the angelhood of heaven, "with this difference only, that he accomplished that progression, sooner, more fully and more perfectly than others."

Respecting the generation of our Lord Jesus Christ the angel Gabriel announced to the virgin Mary that "the Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." From this angelic annunciation it is clear that our Lord was called the Son of God, as to the human, because this was conceived of God most high as the father by his Holy Spirit and born of Mary as mother. The inconceivable dogma of the old Nicene creed that there was a Son begotten of the Father before all worlds is without any support from Scripture. It is true that the Lord said, "Before Abraham was I am," and that he had glory with the Father before the world was; but he then existed in glory as the Word or Wisdom with God, not as the Son of God; he was the eternally outgoing spirit and life of Jehovah manifested to Abraham and the patriarchs of the most ancient times in angelic personality, not

the Second Person eternally generated within the triune deity. Wherever the Old Testament makes mention of a Divine Son, as in Psalm ii, 7, Isaiah ix, 6, the passages are evidently messianic, foretelling the Son to be born in coming time, not speaking of any Son begotten from all eternity. "In the beginning was the Word," but only when the Word was made flesh and dwelt among us existed the only begotten of the Father.

Rejecting then the idea of any eternal generation, for which there is neither reason nor Scripture, we must think that the Virgin's child was the Son of God solely by virtue of the fact that he was conceived by the Spirit and power of the Highest in place of an earthly father. Both Matthew and Luke explicitly say that Joseph was not the father of Jesus save in a merely legal sense. While therefore in his material inheritance Jesus was like any man born of woman, in soul he was Divine, unlike any man originating from finite fatherhood. For the well known facts of heredity confirm the teaching of Swedenborg that the soul or spirit of the offspring is derived from the soul of the father and is in his seed, to which only the substances of the material body are contributed by the mother, which may be formed from the soul in the image of either parent or of both together. The mother through the reciprocal action and influence of the body upon the soul may also from conception impress herself upon the natural and rational mind, so that the child will show more or less of her mental genius and moral qualities as well as resemble her in features. Now the generation of Jesus was in accordance with this general law of heredity. His soul was from Jehovah, who was the Father of whom the Gospels so often speak; or rather this Father was himself his inmost soul, since Jehovah could not beget another from himself, as the soul of a man can generate from itself another separate soul in its own image. For the very characteristic of the Divine is unoriginated and unbegotten being. A God begotten of God is therefore unthinkable and impossible. Inmost, then, Jesus was himself the supreme Father; but he was the Son, distinctive, in respect to the

Divine Human soul or mind generated and living solely by the proceeding Spirit or the Word with God from his own infinite soul or esse, with which esse this Divine Human mind was formed in perfect concord and correspondence and united in a unique oneness of existence. All his human soul was generated and inspired by the Holy Spirit alone; but while therefore, interiorly, in its heavenly degrees, it was purely Divine, yet more exteriorly the rational, natural, and sensual degrees were of necessity more and more finited in the orderly formation and descent whereby the Word became flesh, and this Divine formation was also outwardly modified by the reaction of the body in its co-operation with the soul. So far therefore as his Divine Human soul put on by the incarnation the forms, limitations, and infirmities of our natural humanity, the Son of God at birth was like any new-born babe. As conceived then of Jehovah by his Spirit unlimited by the soul of a created father, his Son was the Divine or spiritual-celestial man alone begotten in his own likeness and living only from his own infinite love; but as born of woman and coming into the world he took at first our own nature upon him, tainted even with hereditary evil from the mother, yet being without sin, and so was made like us men in the flesh. As to the mere physical flesh and blood, which is the human more properly speaking, Jesus was the son of Mary; and in this respect only, pertaining to the substances which were strictly of her, though through the body her personal life also gave external form to his natural mind. Since however his body derived a holy quality from its Divine conception and was destined to become ultimately the glorified human form of the great Jehovah, that which was born of her was also called the Son of God. Thus as Jesus acknowledged no man as his father upon earth (Matthew xxii, 45), so, as the record reads, his own lips never once gave the name of mother to Mary. For though knowing well that he was her child by natural birth he lived in the full consciousness that by the Divine birth described as his glorification and ascension to the Father all natural kinships would be at an end, when should be fulfilled the

decree: "Thou art my Son; this day I have begotten thee."

But between this throne of glory and the manger of Bethlehem lay a long way of progression through growth, education and spiritual temptation. For the Lord in the assumption and glorification of our humanity must needs pass through all stages of physical and mental growth analogous to those of ordinary human development, in which there is a progressive opening or unfolding of the mind more and more interiorly from the bodily senses and activities to the inmost soul and its Divine life. In our Lord from birth his inmost soul was receptive of the veriest love of the Father; but before this successive opening and formation of his human mind, that inflowing love could only come to manifestation as infantile life, holy and innocent, but in a state of densest ignorance. Like any babe, at first he was hardly more than a little form of breathing flesh, of blind motions, of animal hunger, his language a cry, not even wonder or curiosity to know his home and his world in the eyes that opened new to earth and sky. But in the child Jesus there begins to appear the dawning light of heavenly wisdom, as he grew in body and mind under the grace of God. For the Divine love now forms for itself recipient vessels in the knowledges of the memory imbibed from the eager desire to learn about nature, man and God; so that at the age of twelve years the teachers in the Temple school were astonished at his understanding and his answers. Already he felt the prophetic impulse to be about his Father's business. But the full time was not yet. In the quiet and humble life of Nazareth his natural mind must first unfold into the rational intelligence of adolescence, by means of which, coming to mature manhood, he could have the open vision of spiritual truth and preception of celestial wisdom, and thus fully prepared could go forth to his public life-work. And during all His earthly life the Father's love from within was more and more opening and perfecting by truth externally received from the world and the Word all human and angelic degrees of his mind from outmost to inmost.

But while the Lord successively advanced to union with

the Father, as other men are educated and regenerated, and his unfolding mental faculties at the first were human, in respect to his inmost soul he was absolutely Divine and altogether unlike any created being. And this soul, because Divine, must of necessity at length make the human also Divine. As the human mind, on its part, was by degrees prepared for full union, especially by learning and living the truth Divine of Sacred Scripture; so the Divine soul reciprocally united itself more and more intimately to the human mind, till this became its perfect embodiment, whatever therein could not be made the organic receptacle of the soul's influent life being eliminated and totally rejected. Thus by such union the inmost soul transformed the human mind into its very own Divine likeness, first interiorly and then exteriorly; and after the passion of the cross even the body of flesh and bone was transfigured with its Divine glory.

In this connection the Lord's temptations claim special notice. For the union of the Divine and the human, which has been briefly described, was effected in large part by the spiritual temptations which he underwent from early childhood till the close of his earthly life. He could be tempted of the devil, or the evil spirits of hell, because the human nature inherited from the mother was susceptible to their infernal suggestions and incitements. But by virtue of the paternal heredity Jesus was born Divinely good, different from all other men, whose soul from the father interiorly inclines to evil, into which the youth, outgrowing the external purity and grace of childhood, will actually come, when he begins to have a mind of his own and thinks and acts for himself, unless the strength of the father's ruling love is broken by regeneration. In the temptation combats which ensue therefore during regeneration between the spiritual mind sustained by angels and the natural mind excited by evil spirits, the former, if victorious, reduces the latter to a state of righteous order, its evil and falsity, both paternal and actual, being removed beyond the margin of consciousness and made permanently quiescent, but not cast out utterly,

as hell itself is removed from heaven but not destroyed. The evil inherited from the mother, however, being more exterior, is wholly dissipated in the course of regeneration. And this infirm nature alone, as was said, is what the Lord shared with the human race by heredity, which therefore could be wholly expelled when the human was glorified.

The supreme Deity is of course above all temptation; neither could the human made Divine be any more subject to temptation. It was in the human while in a state of conscious separation that our Lord met the assaults upon his soul of wicked men and devils and fought the battles of righteousness by the truth Divine of the Word against all sin and unbelief in earth and the lusts of the hells beneath. How severe and awful his spiritual conflicts were, the tone of distress and despair in the Messianic Psalms, the agony in Gethsemane, and the cry on the cross, as if forsaken of God, give proof. But in every temptation he came off conqueror in the end, the powers of darkness, having had their hour and done their worst, were put to flight, and the hereditary evils, of which they had taken possession and by means of which tested his invincible virtue, were broken and dispersed. Then following the temptation, his human soul, emerging from the horror of the great darkness of the hells, came into new heavenly light and peace and renewed Divine strength and a more vivid sense of nearness to the Father. For as the result of temptation the interior organic forms became more tender and responsive to the Father's love, and the external mind was made in more humble obedience to do the works of the Divine will and speak the words of Divine wisdom. Thus the Lord, who in the maternal human prayed to the Father, as if to another and one absent, in his glorified human could say, "I and my Father are one." The Gospels do not inform us how early this experience of temptations alternating with states of glorification began, but the end came in the passion of the cross. This was the last, most grievous, and inmost temptation, which the Lord, as the greatest Prophet, sustained, by means of which He fully subjugated the hells and fully glorified his human.

The Lord rose from the dead, therefore, in His thoroughly glorified or Divine Human, everything material of the body having been dissipated in the sepulcher, and every merely natural quality of the soul left behind with the cast-off grave clothes. The visible ascension into heaven, forty days later, and unto the Father himself above all angelic heavens is the spatial appearance corresponding to the internal transformation in the state of the Divine Human, in which whatever of a finite nature still remained gave place to infinite and uncreate being. Putting off, then, His finite angelic human, the Lord returned into the Divine itself in which He was from eternity, as the Word with God, or the eternal Wisdom in the bosom of infinite Love, together with and in the glorified natural human, which then became the ultimate degree and bodily form of his infinite being. For in the Lord from eternity, who is Jehovah or the Father, there were the two infinite degrees, the celestial and the spiritual, in which He is finitely present with angels; but before the incarnation the natural degree existed only in potency, in which He is immediately present with men, whom therefore He could not reach except through angelic mediation. It was the natural Divine, then, which He put on in actuality over the Divine from eternity by coming into the world and taking our nature upon Him. We may think of the eternal Jehovah as infinite Angel, who, as God incarnate, became fully Man, even to our very flesh and bones. (Luke xxiv, 39.) Thus He is "the Alpha and the Omega, the first and the last, the beginning and the end."

From the Lord's glorified body now proceeds His Holy Spirit of Divine truth and the almighty energy of His infinite love, animating and ruling the spiritual and natural universe, continuing forever His work of redemption and salvation, making angels and men His kingdom, and exercising all authority in heaven and on earth; which is meant by the Son of Man seated at the right hand of the power of God.

We can now understand what is the trinity of Father, Son, and Holy Spirit, which did not exist until the glorification of the human assumed in the world and the gift of the

Holy Spirit. (John vii, 39.) The meaning of these Divine names varies, it should be noted, according as they are used of the Lord when in the world or in glory, and as taken in their natural or spiritual sense. But when they relate to the three essential constituents of the one person of the Lord Jesus Christ, then the Father means his own infinite soul, the Son, the glorified body of that soul, and the Holy Spirit, the forth-going sphere of his Divine life, of which the finite image is seen in man's soul, body and active life. Of the spiritual insanity and perversion of all theology resulting from the dogma of three eternal persons in one God-head there is no space here to tell the dark story. The supreme glory of the Faith of the New Church is that "We worship the One God, the Lord, the Saviour Jesus Christ: in whom is the Father, the Son, and the Holy Spirit; whose humanity is divine: who for our salvation did come into the world and take our nature upon Him."

BAMAN N. STONE.

THE SACRED SCRIPTURES.

By the Sacred Scriptures or the Word of the Lord we do not mean the whole Bible. We mean the Pentateuch or five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; also Joshua, Judges, the two books of Samuel and the two of Kings, the Psalms, Isaiah, and all the rest of the prophets, the four gospels, and the Book of Revelation. These thirty-four books constitute the Word of God, which is the same in the kingdom of books that the person of our Lord was in the kingdom of men. The other books of the Bible, namely; Ruth, the two books of Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, Song of Solomon, the Acts, and all the epistles of the Apostles—these thirty-two books we place in a different class. When examined they are found to be very different from the other thirty-four. We have just as high a regard for the thirty-two as other churches have, but for the thirty-four we have a much higher regard. The thirty-two compare with the thirty-four about as the best of men, full of the Holy Spirit, compare with our Lord Jesus Christ. Paul in his writings says that some things he speaks from the Lord, but others from himself. The Lord says, "The words that I speak unto you they are spirit and they are life." We would no more think of classing the pure Word with the writings of Paul and others, than we would think of classing the Lord Jesus Christ with merely good men. Let it be remembered that what follows refers exclusively to the thirty-four books mentioned as constituting the pure Word, not to the thirty-two books written by Paul and others.

From time to time in the history of the church the Word of God has passed through fiery trials. But in every instance it has come forth like gold purified by fire. The time of trial has been a crucible to purify rather than a conflagration to consume. The Word has come forth purified

of certain false conceptions which the church has attached to it. In the early part of the eighteenth century the fires of infidelity raged and threatened to consume all spiritual faith. In England the leaders of thought were Hume, Gibbon, Bolingbroke, and other giants of infidelity. In France they were Voltaire, Rousseau, Madame de Pompadour, and others. In Germany, Frederick the Great, a friend of Voltaire, and like him a deist. There were flippancy, frivolity, and sensualism in the church, sporting and drinking among the clergy, deism in theology, and lasciviousness in the novel and drama. Isaac Taylor said that England was in a condition of heathenism. Archbishop Secker said that an open disregard of religion was the characteristic of the age. Archbishop Cornwallis gave balls and socials in Lambeth Palace until even the King interfered, and it was said that the best way to stop Whitefield's revival power was to make him a bishop. In the early part of the reign of George III, Blackstone, the celebrated lawyer and author of the Commentaries, went from church to church in London, and reported that he did not hear a single discourse which had more Christianity in it than the writings of Cicero; and that from what he heard it would have been impossible for him to discover whether the preacher were a follower of Confucius, Mahomet or Christ. Collins and Tindal denounced Christianity as priest-craft. Whiston pronounced the miracles of the Bible to be grand impositions, Woolston declared them to be allegories. This state of affairs existed and prevailed not only in the National but in the dissenting churches. Such was the state of affairs in England, while in America Samuel Blair and other able men declared that the cause of religion lay a dying.

What was the result? Was Christianity destroyed? Was the Bible blotted out? Nay, the angels who rejoice over one sinner that repented were bending over this world with intense solicitude. There was a spiritual movement even in the heavens, earth felt the effects of it, and the Wesleys and others in England, and Jonathan Edwards and others in America, were the means of a great religious

awakening. Instead of the Bible being destroyed Wm. Carey alone secured its translation into 40 different languages, and the circulation of 200,000 copies. And now there are nearly a hundred different Bible societies translating the Bible into nearly 500 languages and dialects, and sending it to every quarter of the globe.

So today there is a lack of faith in the Word of God. This is acknowledged on every hand. It is bewailed in almost all the great religious periodicals. The so-called higher criticism is tearing the Bible to pieces. Prominent and influential men in almost every great religious denomination are denying the time-honored doctrine of the inerrancy of the Bible, and are even contending that large parts of it cannot be accounted for at all.

But the Scriptures will not be destroyed now any more than they were in the 18th century. They are sure to triumph. Out of the present storm will come the calm and the clear sky of a better understanding of the Word, interest in it will be revived, belief in its divinity will be restored, and it will shine as the sun. The Lord's Word shall not return unto him void. And the New Church has in her possession the light which reveals the way to this triumphant outcome.

We propose in this paper to set forth the true nature of the Word of God.

I. First then, the Sacred Scriptures are holy and divine in their letter.

The very letter of the Word is the Lord's own creation. In creating it He used human instruments, but nothing of their own freedom and rationality entered into it. In creating it He used the things in their memories, but in writing them they were merely amenuenses under the Divine control. Hence, even the letter of the Word is the Lord's work. He wrote it. It is written in the Divine style itself. It stands alone and cannot be imitated. No one has ever succeeded in producing anything like it. No one ever can. Among all the sacred books of the nations there is nothing like the Sacred Word—nothing that can compare with it.

Theodore Parker, James Freeman Clarke, and many others, who do not have so high a regard for the Bible as New-Churchmen, teach this. Even in its letter the Word is as unlike other writings as the body of man is unlike human inventions. As the human body is a Divine creation and man could never organize it, so even the letter of the Word is a Divine creation and man could never produce it. Even in its letter the Sacred Word stands out distinct, and as far superior to the writings of men as the universe is to the works of men. Man could no more have produced even the letter of the Word than he could create a world.

Since this is so, we ought not to judge of the letter of the Word by the literary standards and productions of men, any more than we should judge the universe by the inventions and machinery of men. To apply to the Word the ordinary tests of literary criticism, and then condemn it because it does not abide those tests, is the extreme of folly. It never was designed to abide those tests. It is not in the same category with other books at all.

The Lord often creates things which are rugged and apparently contradictory without, but which within are full of the choicest treasures, and these creations are all the grander on that account. As we find seeming contradictions in nature, we may expect to find them in the Word. There are difficulties in the course of nature. The sceptic gains nothing by repudiating the Sacred Word and taking Nature as his guide, for even Nature presents problems which he will find it as difficult to solve. This appears to be anything but a perfect Universe. The problems of the existence of evil, of the inequitable distribution of wealth, of sorrow and suffering where they seem least deserved, of misfortune visited upon those who seem least fitted to endure it, of virtue going unrewarded, of vice going unpunished, of wealth and honors bestowed upon evil men, and of the sufferings of innocent children—these are difficulties on the face of Nature which often sadden the most devout, to say nothing of sceptical minds.

Now since there are difficulties on the pages of Nature,

we may expect to find them in the letter of the Word; for both are from the same Divine Creator. But in the one case as in the other, we should seek to look through the difficulty to something deeper and brighter which is behind it; and when we do this we shall find all difficulties in both Nature and the Word to be but surface matters, while infinite harmonies and exquisite beauties lie beneath them.

We cannot maintain a proper reverence for the Word if we are too ready to point out and dwell upon the difficulties it contains. Some of our own people have made a mistake just here. They have the doctrine which can remove the difficulties of the Scriptures, and hence they are very glad to have those difficulties exhibited, that they may try their skill, and show their superiority at answering them. This is unwise. There are indeed difficulties in the Word, which have troubled many; but let us not seek to meet those difficulties before there is need. People will find them soon enough without our pointing them out, and then if necessary we can meet them; but until then let those difficulties rest. Let sleeping dogs lie still. Instead of pointing out and dwelling upon the difficulties in the letter of the Word a better way is to set forth the truth concerning it, in the possession of which a person is able to meet those difficulties for himself. We should be very careful not to destroy in any way reverence for the letter of the Word, for it is holy and Divine.

We should not invent or repeat puns on any part of the Word, nor make sport of anything that may appear ludicrous in it, nor relate a facetious story concerning any of its statements which are susceptible of being given a queer turn. For if we do these things, in a short time the Sacred Word, which is used in worship, will have its blessed teachings all bespattered over in our memories, so that certain passages cannot be read, even in the church service, without suggesting some piece of wit, or some amusing story. The letter of the Word is holy and divine, and we should keep it so in our thoughts; and we will do so if we have a proper reverence for it in our hearts.

II. But the Scriptures are holy and divine not only in their letter but also in their spirit.

Like all things which the Lord has made, the Sacred Word has an external and an internal, a body and a soul. All men believe that there is something superior to the natural universe which actuates it, though they know not what it is. Some call it one thing and some another, but they are sure it exists. When we see the little seed sown in the ground put forth a root, and by means of the root a stem, and successively branches, buds, leaves, flowers, and fruits even to new seeds, just as if the seed knew the order of succession, or the process by which it was to renew itself—when we see the more perfect intelligence manifested by the animals, and in the great universe when we see the seasons come and go in their course, the heavenly bodies move through their orbits with such exquisite precision, and many other things, we are impressed with the thought that there is a great and infinite intelligence actuating it all. And so when we see what the Sacred Word has accomplished—that it has outlived and even become stronger by the very efforts which men have put forth to destroy it—that it is vastly the most powerful influence in the world at the present time—when we know that it has inspired to the noblest deeds, and given comfort in the deepest sorrows, and imparted strength in the severest trials, as nothing else could do, we are convinced that there is something to the Sacred Scriptures more than appears on the surface—that they contain a spirit and a power that can come from nothing short of divinity.

Many have felt that power. It has strangely warmed their hearts. They know in their own experience that the Word contains a spiritual meaning. They do not have to be convinced, they know it. There is no one in any church, Greek, Roman, English, or Protestant, or out of the churches, who understands prayer—there is no one who knows in his experience what it is to take hold upon the Lord, and commune with Him in retirement, and read and meditate upon the Word in solitude, but who knows that it has a spiritual sense. As one poet has written concerning the Word :

"It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy it still imparts,
And quells our rising fears."

(John Faucett.)

There are certain passages of the Word where its spiritual meaning is very clear—passages where the veil of the letter is very thin, and the spiritual sense shines clearly through. The Word is like a man clothed, but whose face and hands are bare. All the things which pertain to a man's life, and thus to his salvation, are naked there, but the rest are clothed; and in many places where they are clothed they show through as the face shows through a veil of silk (Sacred Scripture, n. 55). Many earnest souls have approached those clear passages, and as it were looked into the face of their Lord and been comforted, and have taken hold of His hand and been led. Such do not need any argument to prove to them that the Word has a spiritual sense. They know it.

The literal sense of the Word is like a cathedral window; the spiritual sense is like the light which is transmitted through it. Some of the pieces of glass are very dark and transmit but little if any light, others are not so dense and transmit more light, while others are almost transparent and transmit the light quite clearly. So it is with the different passages of the Word. Some are so dark that they do not seem to have any spiritual meaning at all—any meaning for the soul. Especially is this the case with certain lists of names, and with such passages as the one which says that the angel measured the city and found it the measure of a man. These are the dark pieces of glass. Other passages are not so dark and a little spiritual light can be derived from them, as for instance the passage, "Whosoever is angry with his brother without a cause shall be in danger of the judgment, and whosoever shall say to his brother, raca, shall be in danger of the council." What the judgment and council mean here it is difficult to determine from the letter; and yet the passage teaches that we must not have

anger in our hearts. It is partly dark and partly light. Such passages are the lighter-colored pieces of glass. But other passages are very clear, as for instance, "There is one God." "I am the Lord, I change not." "The Lord is good to all, and his tender mercies are over all his works." Such passages are the transparent pieces of glass. There too is the parable of the prodigal. When we read it we apply it at once to our spiritual experience. The far country is a sinful life—away from God. We never think of resting the thought upon some particular young man who left his home and went into a far country, any more than our eye rests upon the clear, plate glass, when we look into the merchant's window. We do not see that but only the goods through it. Thus even the experience of men teaches that the Word has a spiritual sense within and above its letter. The Word is like nature, the other creation of God. There are localities in nature where a person can go and commune with nature's God—beautiful and secluded valleys where sweet flowers are in bloom, and the brook sings its music, and birds of beautiful plumage build their nests and pour forth their melody. In such a spot, amid such surroundings, does the soul need to be convinced that there is a spirit in nature? Certainly not! We feel it, know it. So there are pleasant valleys and shady nooks in the Word of God, where the mind comes into communion with the Spirit that dwells in it. For instance, "The Lord is my Shepherd, I shall not want," etc. And again, "Let not your heart be troubled," etc.

But again, in nature there are deserts of burning sands, dense jungles, vast solitudes where there are but stunted growths, inaccessible mountains. We wonder why they were created—what use they perform. Yet we may be sure the same Creator is there, Whom we found in the beautiful valley. So it is with the Word. There are passages in it which man in his own unaided wisdom can never understand, whose use he cannot see. But we may be sure that if some doctrine could be sent from heaven to guide us, we should find the same blessed Spirit there which we found in

the clear and comforting portions of the Word. The Lord is not absent from any part of His universe, nor from any passage of His Word.

It is the same in human life, and in the experience of every person. There are events in which the ruling hand of Providence is very clear. Men call them providential interpositions. There are experiences in every life where it is perfectly clear that the Lord is with men. In such cases the Lord unveils Himself, or comes forth from His concealment and manifests Himself openly. But there are other events, dark, trying, seemingly unjust, for which no loving purpose can be seen, and in which we are tempted to lose faith in God. But "behind a frowning providence He hides a smiling face." So it is with the Word. It has its portions where its spirit is clear, and again its portions where it is darkly veiled and we can see no purpose or use in them. Thus the Word has a deeper and spiritual meaning within it, just as nature and human life have, which equally are governed by the Lord who is in them. The Word, nature and human life are of the same piece, and we need not think strange to find the same things in principle in each and all of them—both clear things and dark things in all three.

Now it is the spiritual sense of the Word that makes it Divine. The letter of the Word is Divine, it is a Divine creation, but its Divinity is not in its letter but in its Spirit. Man himself is a Divine creation more especially because of the spirit which dwells in him. Man is not man by virtue of his body but by virtue of his spirit. And so the Sacred Word is not Divine by virtue of its letter but by virtue of the spiritual lessons which are wrapped up in its letter. As there are love, intelligence and power in man not to be found in any machine, however ingenious, which man can invent, so there are love, wisdom and power in the Scriptures not to be found in any other book. This is what makes them Divine. God is their soul.

III. But the letter and spirit of the Word answer to each other.

That is, every literal expression on the natural plane

answers to some spiritual quality, principle or state on the spiritual plane. The spiritual sense of the Word is not the allegorical or metaphorical meaning of the literal sense. It is not *any* figurative meaning of the literal sense. The literal sense may have its figurative meaning, but all this is on the natural plane. The spiritual sense is on a higher plane, just as heaven is higher than the earth.

He who would regard the metaphorical or refined meaning of the literal sense as the spiritual sense of the Word, is like him who would regard a refined and aesthetic natural life as the true spiritual life. But however refined the mere natural life may become, it is not the spiritual life, and can never become so. We may carry the mere natural life to the highest point of cultivation of which it is susceptible, we may embellish it with the arts, refine it by culture, store it with knowledge, develop it by education, and perfect it in morality; but it is the mere natural life still, and can produce nothing to satisfy the wants of the immortal nature. And so a person may derive from the letter of the Word a very beautiful figurative meaning. It may be poetic, it may illustrate many different phases of life, but it is the natural meaning still, and not the spiritual.

The spiritual sense of the Word is deeper and more vital than anything in the natural sense, however refined that natural sense may be. The soul of man is not a refinement of, or an increased purity of, his body, but is distinct from it; and so the spiritual sense of the Word is not an attenuation of the natural sense, but is distinct from it. You cannot purify matter into spirit, and so you cannot refine the natural sense of the Word into the spiritual sense. The two senses occupy two distinct planes, like strata of formation in geology.

There are those who hold and teach that man was created for the purpose of living forever on this earth, but that Adam lost this through sin, thus that physical death is the result of sin; if it were not for sin man would have immortality on earth. But even if he should it would not be spiritual life. No duration or quality of the mere natural life

would be eternal life, properly so called. Piece this life out so as to make it last forever and it would not be eternal life. Eternal life is a different kind of life. It is a life on a higher plane. And so the spiritual sense of the Word is a different kind of sense from the natural sense. It is a meaning which is on a higher plane. No amount of allegory or metaphor or figure, or any of the embellishments of rhetoric, can ever merge the natural sense of the Word into the spiritual sense.

But though they occupy distinct degrees or planes, they answer to each other. That is, what one is to the natural plane, that the other is to the spiritual plane. What one does on the natural plane, that the other does on the spiritual plane. For instance, fire is heat to the natural plane, and love is heat to the spiritual plane; fire and love correspond to each other. Again, water cleanses on the natural plane, and truth cleanses on the spiritual plane; water and truth correspond to each other. Water cleanses natural things from their natural stains, and truth cleanses the soul from its spiritual stains or its sins. And so it is with every literal expression of the Word; there is some spiritual thing answering to it.

Not only do the natural and spiritual senses of the Word answer to each other, but the spiritual flows down into the natural and clothes itself with the proper natural forms. For instance, truth is spiritual, but when it comes down into this natural world and appears in language so that we can understand it, it is expressed by the word "light." Ungovernable lust is expressed by "hell-fire," the Christian life by a "walk," departure from God by the story of the prodigal, obeying the Lord by hearing His voice, becoming Christ-like by a following after Him, resisting temptation by a warfare. And so it is with every spiritual state and quality—it flows down into natural expression and assumes its proper correspondence.

Why should not this be so? We know that the states and exercises of the mind flow down into the acts and words of the body which correspond to them. Anger manifests

itself in hasty words, a loud voice, and often in blows or other acts of violence; maternal love will manifest itself in caresses; a proud spirit will manifest itself in a haughty carriage of the body. Desire to have a person approach you will cause you to beckon to him, desire to have him depart will cause you to point him away. The habitual states of the soul will even stamp themselves on the body so that a miser will have a pinched face and a closed hand; a coward will have a cringing manner; a brutal man will have a sensual look; confirmed criminals have low brows and peculiarly shaped heads; and a frank, honest man will have a frank and honest face. For there is a law of correspondence—of cause and effect, which governs all such things and makes every mental and spiritual thing assume a certain appropriate natural form.

Nature herself is constructed on the same principle. Every good thing in nature is a correspondence or effect of something in the Lord. Every good thing; rock, plant, tree, animal, even you and I, first existed in the mind of the Lord. He knew us just as well before we were created as He does now. He could see us then. And when the proper time came He actually created us. The little babe sleeping so peacefully on its mother's breast, first existed as a possibility in the mind of God, long before it was brought forth as an actuality on earth. Everything that is good and true is a correspondence or effect of something in God. It was brought forth on earth by something which existed in the mind of God. Plato's doctrine of archetypes; that is, that every created thing first existed in the mind of God as a Divine idea, contains much truth. So it is with every literal expression of the Scriptures.

IV. The inspiration of the Word.

We should regard the Scriptures as a revelation given by inspiration of God. As an apostle says, "Holy men of old spake as they were moved by the Holy Ghost." The Word was not produced like the writings of men any more than the universe was produced like the works of men. The Word, like the universe, and like all the works of God, was brought forth

by the Divine creative power working into a natural basis. In the universe of nature the Lord first created matter, the dead stuff out of which worlds are made. He created it that it might be a basis into which He could act and bring forth higher creations. The moving universe and all the living things which we see were created, and are sustained in existence, by the Divine power constantly actuating the dead stuff we call matter. So it was with the incarnation and birth of the Lord's natural humanity. The virgin Mary was the matrix into which the Divine creative power acted to bring forth a new existence. And so it was with the production of the Sacred Word. The minds of the writers—their memories and what they contained, were the basis or matrix into which the creative power acted to produce the Word. The scribes did not write and speak from their own memories and in the use of their own voluntary powers, as we do. They wrote under the Divine afflatus. The Holy Spirit came down and laid their own will and rationality asleep, and selected certain things from their memories, and impelled them to write them out. The writers wrote in a Divine trance. They were not themselves. They were the Lord's amaneunses. They did not know what they wrote. They did not understand it any more than we do, nor as well; for they had not the knowledge of the twentieth century. Says the apostle Peter, "Of which salvation the prophets have inquired and searched diligently, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter, i., 11). There the prophets were, sitting down just like little children and studying the very predictions which they themselves had uttered under the Divine afflatus.

To express it in another way, the writers of the Word were intromitted into the spiritual world; that is, they had their spiritual senses opened so that they could see and hear in the spiritual world, and transmit what they heard to men. They wrote in a state of vision; using the word "vision" in its broad sense, as including all the senses. Yet they had

no perception of what their visions meant, and could not tell after they had written them. Sometimes a writer was intromitted into the other world as to only one sense, sometimes as to more than one, and sometimes as to all the senses. Sometimes a writer could see only the objects of the spiritual world, sometimes he could hear only the sounds of that world, sometimes he could both see and hear, and sometimes he could see, hear, smell, taste, and touch them. But whatever the extent of his vision, while it remained he was not at the same time in possession of his usual senses and rationality. He wrote only what he was impelled or dictated to write by the Divine power which possessed him. He was simply an irresponsible instrument in the hand of God.

Of course, under such a method of writing the Word it would have a human element in it, or be conditioned by the quality of the writer. That is to say, even the Divine power, and even when it fully controlled the writer, could not write precisely the same through Isaiah as through David, nor the same through Moses as through Jeremiah, nor the same through Luke as through John. The artisan cannot do the same work with one tool as with another. The substance and quality of the tool are just what they are, and the artisan cannot materially change them. The work will be conditioned somewhat by the nature of the tool. Yet the work is the artisan's and not the tool's. And so the Lord used men in an involuntary and irresponsible state —used them as mere instruments through which to write the Word, both giving them things from the spiritual world and selecting things from their own minds, and then impelling their hands to write them out, and yet the work is conditioned somewhat by the nature of the instruments used. This is why the styles of Matthew, of Mark, of Luke, of John, of Moses, of David, of Isaiah, and of others differ from each other, though at the same time what they wrote is not their own at all, but wholly the Lord's work.

This should have a practical and helpful bearing on our Christian life and worship, both private and public. We

know that when we come to the Sacred Scriptures we approach a Word which is from the Lord and not at all from man. The very words and peculiar forms of expression are not man's but the Lord's. We can come to its pages and feel that we are coming to the Lord. Here we can listen to what the Lord says to us. The Word is the Divine voice to us here and now, just as really as though it were uttered audibly from heaven especially for us at the present time. Even if He were to speak audibly to us, He would say nothing more than we can find in His Word:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?

That Word is infinite. It is His whole will concerning us. What a help to our worship! What certainty and assurance it imparts to it!

This degree of sacredness, however, attaches only to the thirty-four books referred to at the beginning of this article, and which constitute the pure Word of God. These are holy and Divine in their every original word, syllable and iota. They are correspondential in every particular—they have a spiritual sense which answers to the literal sense, and were written solely by the Divine power through human instruments, and are not man's voluntary and rational work at all.

The other thirty-two books were written by good men inspired by the Holy Spirit but in the full possession of their voluntary and rational powers. These men incorporated many purely Divine passages or correspondences into their writings, and explained them, and taught in harmony with them; but their writings are not purely Divine. Paul, for instance, says that some things he speaks from the Lord while others he speaks from himself. These books have been necessary and very useful to the church.

But upon the others we base all our worship, and from them we take the texts of our sermons; however much we may use and lecture from the writings of the Apostles. And

the Jews used to make essentially the same distinction among the books of the Old Testament.

V. Furthermore, the Bible as a revelation from God is absolutely necessary.

Without it man could not know God. Without it he could not know anything of heaven, or have any spiritual knowledge whatever. Nothing can be discovered or known of God in any natural way. Without Divine Revelation man can know that there is an almighty power or force behind the universe, but what it is—whether it is intelligent or otherwise, whether it is one power or many, he cannot know. After revelation is given, and man by revelation has been taught of God and spiritual things, with the light of revelation shining all around him even though he may not acknowledge it—then he may learn much of spiritual things from nature, because she confirms the truths of revelation. But without any revelation nature is wholly dark about spiritual things. Even though men were created in a good natural state and placed on this earth—even then they could learn nothing of spiritual things from nature, but still must have them revealed to them by the Lord. Such people, though good and without sin, would be only natural people. The spiritual degrees of their minds could not be opened without spiritual things being taught them through the senses, and spiritual things could not be taught them through the senses unless those things were revealed from heaven. Man cannot evolve spiritual knowledge from his own inner consciousness. The intuitions, the bright and clear perceptions which sometimes come to the mind, are not revelations in the sense intended here. Scriptural revelation is only by the opening of the spiritual senses and the sleep of the natural ones, the writer having no perception of what the vision means. Without such revelation men could never have known anything of God, nor of the spiritual world, nor of spiritual things.

But some one will say, How then do the heathen, who have not the Christian Scriptures, know about spiritual things? For they have a knowledge of God and of the

spiritual world, though a very faulty knowledge. The answer is, that the spiritual knowledges possessed by the heathen were derived originally from a Divine Revelation which existed on this earth long before our present Bible was given. The first chapters of Genesis and the book of Job are largely made up from that former revelation. The historical books of that first revelation were called "The Wars of the Lord," and referred, as do the historical books of our Word, in their inmost sense, to the temptation combats of our Lord Jesus Christ. We find a reference to these ancient books in Numbers xxi, 14, 15, which passage speaks of the book of the "Wars of the Lord." The prophetic parts of that first written revelation were called "The Enunciations." We find a reference to these in Numbers xxi, 27-30: "Wherefore they that speak in proverbs or in the Enunciations say, Come unto Heshbon," etc. One of the prophetic books of that Ancient Word was called "The Book of Jashur," and Joshua quoted from it with reference to the sun standing still in Gibeon (Joshua x, 12). But though the people possessed a revelation, and through that a knowledge of correspondences, they had corrupted it. They had lost all perception of what the objects of nature signified, and had come to worship the objects themselves. Hence arose idolatry in different nations. The teachings of that Ancient Word were taken from the maritime provinces of the East and conveyed into Greece, where they were turned into fables. Hence arose Grecian mythology, and the mythology of other nations. Thus we see that the spiritual knowledges, which in perverted form are scattered through the different religions of the earth, did not come without revelation, but are the perverted remnants of a former revelation. There is no knowledge of God or heaven without revelation. Unless the Lord revealed Himself in a way which is above and beyond and outside of the freedom and rationality of man, man could never know God nor heaven, any more than he could have an idea of color without seeing, or of sound without hearing. Divine revelation is, therefore, necessary.

VI. And now, finally, as to the interpretation of the Bible.

It cannot be understood in its every part without a Divinely sent interpreter. Much of the Word, as we have seen—enough for salvation—can be understood by every one, for the Word has its clear passages. But it also has its darker portions and its difficulties which man of himself cannot understand, and which in this enlightened age are stumbling blocks to many and which occasion some to reject the Sacred Scripture. The Romanists and many others see that “the Bible and the Bible alone” is not sufficient, and hence the Romanists hold that the Pope and priesthood are sent of God to open the Word. The Mormonists hold that the Book of Mormon is given for that purpose. Many Spiritualists believe that the mediums are for that purpose. The Adventists believe that the Lord will come in the physical clouds and open the Word and explain all the dark things in it. The Friends or Quakers believe that George Fox was sent of God to do this. The Shakers believe that Ann Lee was. From all this it is quite evident that a heaven-sent interpreter of the Word is needed to teach us fully where the spiritual sense is bare in the letter, and where it is veiled, and what the veiled portions mean. We cannot understand the dark portions of the Word without doctrine—a doctrine which is like a candle to light us on our way—a doctrine which must be drawn from the simple portions of the Word and confirmed thereby.

This doctrine must come from the Lord and not from man. It must not be from man’s thinking and willing, for one man has no more authority over us than another. We cannot bow down to any man. We can accept the doctrine only so far as we see that it comes from the Lord, and contains nothing of any man’s thinking and willing.

But the man through whom the new doctrine comes must be in the full possession of his senses, or else what comes through him will be a new Bible. What is needed is not a new Bible but a Divinely sent doctrine giving us the inside of the old Bible.

How can this come? On the same principle that a letter can come from a distance. It does not come from the postmaster or carrier who delivers it, but from your absent friend. The carrier is voluntary and rational when he delivers the letter to you, yet it does not come from him but only through his office. Just so the sacraments come from the Lord and not from the priest who administers them. He is voluntary and rational when he administers them, and yet there is nothing of his own will or rationality cleaving to them; they are from the Lord through him.

Just so we believe with reference to Emanuel Swedenborg. The doctrine needed to open and show the consistency of the Scriptures is not from this man but *through his office*. He says that the Lord called him to this office. His office was a special one, just as every person's true use is a special one. Each has a work that no other can do, and so had this man. The Lord created that office for the sake of revealing to the world the deeper meaning of the Scriptures, and He called this man to it, and qualified him to perform it. The new doctrine is from the Lord through that office, and not from man. And if we find the man mixing anything of his own with that office, we reject it just as we do when we find a judge, postmaster, or priest mixing anything of his own with his office. We receive Divine things from the Lord, not from men; though men be the channels. The needed interpreter of the Word today is not any man but the truth which comes from the Lord through Swedenborg's office.

How can we discover if there is anything of his own mixed with the message which he brings? In the light of that message itself. How do we discover spots on the sun? In its own light, do we not? Nor is there any danger of confounding them with the light of the sun. Is there any danger of confounding your city water with the pipe that conducts it to you? Is there any danger of confounding your gas light with the burner through which it comes? So with the message that this man brings—it is so different from the human instrument who brings it, so Divine, so clear and rational, that we could discover at once if there were

anything of his own mixed with it. But the writer has been a diligent and careful student of it for many years and has never discovered enough of the human instrument mixed with it to interfere with its purity and its purpose.

Why did it not come before? Because it was not needed. Many of the human race were in that simple state wherein only the clear and simple portions of the Word could serve them. Others were in such a state that the only conception they could have of the Lord was an imperfect one, and hence they needed those portions of the Word which reveal the Lord as angry with the wicked, as repenting, and so on. It was better for them to have such a conception of God than none at all. Still others were in such a gross state that they needed to have the Word darkened to them, so that they could not understand it; for if they had understood it they would have disobeyed it and profaned it, and thus they would have become worse sinners than ever; and the Lord in His mercy always seeks to prevent that.

But in these days it is different. The civilized world has now reached that age answering to the age of a youth when his rationality begins to blossom out and he begins to question and try everything. Men see difficulties in the Bible which they never saw before; and unless those difficulties are met and removed intelligent minds will reject the Word. And that is why the light has come now and not before.

The Sacred Word is the only means, the only way, of eternal life; and we should do all we can to keep that way open, to remove obstructions from it that all may walk in it who desire, and that many may desire who otherwise would not. We should make it the man of our counsel, the guide of our life. We should come to it as to the oracles of God, where we may hear His voice. The Word should engage not only our heads but our hearts, and appear in our lives. We should meditate upon it and pray over it in solitude. And in spiritual zeal we should defend it with all the power of those principles of truth which the Lord has committed unto us.

E. D. DANIELS.

NUNC LICET.*

AT the last meeting of the Association the subject of my address was "Our attitude toward Swedenborg's writings." In it I endeavored to show that he repeatedly speaks of those writings,—that is, of the books published by him, after his illumination,—as containing a new revelation of truth from the Lord. This is the foremost and paramount fact to be remembered in connection with them. They are not presented to us as the mere product of his own intelligence. He did not think out their teachings through the usual process of inductive reasoning. Every such personal credit for them he utterly disclaims. Nevertheless they were written with his pen, in the exercise of his rational faculties, and expressed in his language. It was given him by the Lord to perceive the true doctrine contained in the Divine Word, and he wrote it out in his own way. Thus what he wrote, though drawn from the Word, was clearly not the same as the Word itself. The latter was written in the Divine style, with which no other can be compared. It was orally dictated to prophets and evangelists, so that even the very language was the Lord's. Coming down from Him through the heavens, it bears its own special message to each heaven. That is to say, within the natural or literal sense which we read in this world, are spiritual and celestial senses, whereby He speaks to angels. These different senses make one by correspondence, and thus are a means, of bringing men on earth and men in heaven into interior association with each other. The Word stands alone among books in being written in this manner, and in performing the functions here described. It is a Divine revelation of unique character,—the one revelation which can be truly said to proceed from the

* Address delivered before the Massachusetts Association at its semi-annual meeting Oct. 12, 1912.

Lord's own mouth, and to partake, to the fullest extent, of His holiness; insomuch that, as we are taught, there is "holiness in every sentence and in every utterance, yes, in some places in the very letters." Needless is it to say that no such claim is made by Swedenborg, or could properly be made by anyone, on behalf of his writings. But that is no reason why a different kind of revelation, which is rightly called Divine, should not be given to the world through his agency.

Of the Sacred Scripture, or the Word, as related to Swedenborg's writings, it may properly be said that it is primary, whereas the latter are secondary. The Word is the source whence the truth taught in the writings is derived. The writings are an exposition of the Word, a disclosure of its inner contents, an unfolding of doctrine from it. They bring to view some of the innumerable treasures which have always been stored up in the Word, and furnish the key to the discovery of others. Thus they are subsidiary to the Word, and supplement it by enlarging our knowledge of its teachings. By the service which they render, the Word is made complete and all-satisfying at a period when the true understanding of it has been lost. They are none the less a Divine revelation, because they are tributary to the Word, which still remains the centre and fountain of light. Nor are they any the less a Divine revelation, because they are not written in the same style as the Word, and because they are addressed to the rational thought of men.

This last characteristic of the New-Church doctrines was mentioned in the former address, and calls for further consideration at the present time. The days of external authority in spiritual matters have passed away. It is no longer any one's duty,—as it was once supposed to be,—to accept this or that religious dogma, simply because it has ecclesiastical sanction. Rather is it incumbent on us not to accept it merely for that reason. The motto, "Nunc licet," "Now it is allowable" to enter understandingly into the hidden things of faith, carries with it the implication that it is not allowable to do otherwise. We have no right to pretend that we believe things which we cannot understand. Such

a pretense is wholly false and hypocritical. It is entirely opposed to the spirit of the New Church. It betokens the state of spiritual slavery from which the New Church seeks to deliver us. Her teachings commend themselves by the very fact that they are clear and reasonable. They encourage us to study them with open minds. We accept them because they are manifestly true. They are the basis of a rational religion. They furnish us with a genuine spiritual philosophy. Not because they speak with a voice of authority,—for this they never do,—but because they keep us always free to follow truth wherever she may lead, do we value and cherish them. Their constant invitation is, Trust to our guidance, because it proves itself safe and sure. Thus they not only show the necessity of freedom and rationality, but stimulate their steady exercise.

In a word, the motto, “*Nunc licet*,” opens before us illimitable vistas of truth which are yet to be explored. The new revelation is not a mere collection of facts, but is chiefly a declaration of principles. Those principles are given us to be applied. They are capable of endless development. They should lead us from strength to strength in their widening of our field of thought, and in their influence on life and character. We are only in the beginning of our understanding of them. The few general teachings with which we are to some extent familiar contain in themselves infinite particulars which cannot be exhausted to eternity. How indeed can the case be otherwise? If, as we believe, the Heavenly Doctrines are a complete system of spiritual philosophy, their range must be boundless; they must stand directly or indirectly related to all truth; they must be ever showing themselves in new aspects and relations more and more. If, as we further believe, the internal sense of Scripture which they make known to us is the very wisdom of heaven, still greater cause have we to recognize their immeasurable scope and value,—the countless opportunities they offer for progress in the way of life everlasting.

This view of the new revelation should make us very humble in our contemplation of it. It should keep us al-

ways in the attitude of childlike learners. Although it encourages the constant use of our reasoning powers, to the end that we may "enter understandingly into the hidden things of faith," it is an unceasing rebuke to intellectual pride and arrogance. Although it opens before us a wonderful new world of thought, it shows how little we know, or can expect to know, as compared with the infinite fountain from which it is our privilege to draw. There are also many other points which it reveals. One is that a complete system of Divine truth must not only be an organic whole, but that all its parts must be definitely connected and related with each other. Moreover there must be order and subordination among them. Every perfect form, whether natural or spiritual, bodily or mental, must have a beauty and symmetry of its own. All doctrinal teachings are not of equal value. Some are greater, some are less. Some are of the first importance, absolutely essential to orderly life; others are relatively unimportant, and by comparison, non-essential. Swedenborg, always careful in his use of words, distinguishes between doctrines and doctrinals; meaning by the former general truths, and by the latter "things pertaining to them." The principles of a true philosophy must likewise vary in a similar way. Some are primary and fundamental, others, secondary and subordinate.

To exercise our rationality with regard to these things is not only legitimate, but necessary. We need to view Divine revelation as a whole, to note its divisions and subdivisions, to recognize their right proportions and relations, and, finally, to give to each its rightful place and emphasis. The truth of religion is no less positive and exact than the truth of science, and is capable of being demonstrated in a similar way. The only difference is that it calls for the use of higher faculties. "Faith," says Swedenborg, "is the internal acknowledgment (or recognition) of truth." It is a perception of spiritual verities, like that which man has in seeing natural objects. The power of exercising it is born with us just as the sense of sight is. Whether or not we do exercise it depends on our own state

of mind. If we are full of preconceived opinions, which prevent our thinking freely, or if we love evil rather than good, and feel no concern about the better life which we ought to lead, our minds are closed against the truth, and it remains unperceived and unknown. But on the other hand if we are not enslaved by false dogmas, if we sincerely desire to live according to the Lord's teachings, we shall yearn for His truth, as a blind man for light; we shall know it when it is presented to view; a genuine living faith will be ours. Our Lord says, "If any man willeth to do his will, he shall know of the doctrine." And the enlightened herald of the New Church, following out the thought, declares to all doubters on the subject, "Shun evils as sins, and go to the Lord, and you will have as much (faith) as you desire." (*Doctrine of Faith*, n. 12.)

If, then, we take advantage of the greater liberty implied in the term "Nunc licet," we shall be in the constant effort to act on the foregoing principles. We shall not be satisfied with the mere assertion that Divine truth is essentially one; we shall seek for the evidences which prove it. We shall wish to gain for ourselves the certainty which comes from its demonstration. Growth in spiritual wisdom must needs depend on an ever increasing sense of its practical help to our own souls. Of what use is it to know that the Scriptures have an internal sense, unless, in the light which that knowledge affords, we read and study them, and apply them to life? What benefit do we receive from the assurance that all true teachings are connected and interrelated, unless in the free exercise of our own intelligence we trace out some of those connections and relations? Then, too, it is of no small consequence that we should, ourselves, discern the difference between what is vital and essential on the one hand, and what is relatively unimportant and non-essential on the other. All these are examples of the ways in which we may and must use our rational powers, if we would enter understandingly into the hidden things of faith.

So far as we are able to regard truth as a complete whole, we shall see that it must be consistent throughout. There

can be no contradictions in it. Science, for instance, cannot be at variance with revelation. If opposition seems to exist between them, the reason is that our understanding of one or the other or both is faulty. The knowledge that they are really in agreement should lead us to seek to unify them. We ought not too hastily to rush to the conclusion that either of them, in any given case, is to be condemned. Nor should we be content to leave them forever unreconciled. Our constant endeavor should be to find that true explanation of spiritual principles and natural phenomena which brings them into harmony with each other. When this is done, religion, based on revelation, will hold the central place in our minds, and science will be its faithful hand-maid. The laws of heaven, as disclosed in God's holy Word, will everywhere receive the amplest confirmation from those who in their own separate fields interpret His works. Surely this is one of the visions which rise before the mind's eye whenever one contemplates the beautiful temple figuring the New Church, with its promise of spiritual emancipation. It is akin to the verse from Leviticus, inscribed on the bell which hangs over Independence Hall in Philadelphia: "Proclaim liberty throughout the land unto all the inhabitants thereof." (Leviticus xxv, 10.)

What a world-wide difference there is between truth regarded as detached facts, and the same truth seen collectively, like "a city compact together!" The latter expression, as you know, is used in the Psalms to describe Jerusalem. It is equally applicable to the New Jerusalem of the Apocalypse, whereby the connected system of doctrine, which constitutes the essential New Church, is beautifully pictured. How immeasurably must our appreciation and enjoyment of the doctrine be enhanced, when we behold the picture in this way! How great, if we fail to do so, must be the loss we suffer! To see things out of proportion is sometimes worse than not seeing them at all. To see them out of their connection with other things to which they are related, is often to gain an entirely false impression. One of the greatest dangers to which we, as New Churchmen,

are subjected, is here indicated. Some of the worst mistakes which the Church has made in the past have grown out of the habit of treating her teachings as if they all stood on the same level, and one was no more important than another. Our Lord rebuked the Pharisees, saying, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." All of us are liable to fall into the same error, unless we are on our guard. Examples need not be wanting. To take an obvious instance, what is easier than to emphasize unduly the forms and ceremonies of worship? These are mere externals, but are sometimes made to appear as if they were the chief thing in religion. Swedenborg somewhere speaks of ritual as the dress in which the Church is clothed. A well fitting and becoming dress is indeed needful; but there is no reason why it should monopolize attention to the exclusion of more vital interests. It is one of those matters which in common life properly vary according to circumstances, such as climate and other extraneous conditions. Likewise the forms of worship are rightly influenced by men's habits and dispositions, and the mental atmosphere in which they live. Again, there is doubtless a true order in the priesthood or ministry; and much instruction may be gleaned from the writings of the Church concerning it. But this also is a comparatively external matter and should be treated as such. To allow it to usurp the place which belongs to primary principles is to distort and mutilate the whole body of Divine truth.

A luminous passage on the general subject is the following:

There are things essential, and things instrumental. In order that what is essential may produce any effect, it must have what is instrumental as a means whereby to act; for, as the instrumental is formed, so it acts. For example, the body is the instrument of its spirit; the external man is the instrument of the internal; knowledge is the instrument of truth; and truth is the instrument of good. . . . But essentials are called in the Word real things,

and are those things which act by means of instrumentals. Interiors, inasmuch as they act by means of exteriors, are therefore respectively essentials. By things instrumental not becoming matters of concern is meant that not they, but essentials, should be regarded as an end; for, so far as instrumentals are regarded as an end, essentials withdraw themselves and vanish. Thus, if knowledge is regarded as an end and truths are of no concern, truths at length so vanish away that it cannot be apperceived whether they be truths. Also if truths are regarded as an end and good is of no concern, good at length so vanishes as not to be. Likewise if earthly or corporeal or worldly things are accounted as an end, so that they only and not heavenly things are objects of concern, heavenly things so vanish away that at last scarcely anything heavenly is acknowledged. (*Arcana Cœlestia* n. 5948.)

It has been often remarked that almost anything can be proved from the Bible by one who is disposed to make use of it for that purpose. The same remark is true of the writings of the New Church. There is no limit to the extent to which they can be falsified by ignorant or evil-minded persons. Passages taken out of their connection, or read without regard to other teachings which they were intended to illustrate, may be made apparently to say the opposite of what they really mean. No more common mistake is there than that of confounding the essential with the instrumental, which was just referred to; for it is an inborn tendency of human nature. Man is naturally inclined to love external and worldly things for their own sake, and not for what they were designed to be,—namely, means to a higher end. When this error is committed, too often, as we have seen, the end itself is lost sight of, and “vanishes away.” But in the revelations made to the New Church we are abundantly protected against this danger. They make clear to us,—if we do in truth, read them understandingly,—what in their teachings is essential, and what is merely instrumental. There need be no fear of our being led astray by any larger freedom which they give us, provided only we are guided by the principles which they themselves lay down.

We are helped here, as so often elsewhere in our consideration of spiritual truth, by the analogy of the human body. This is a beautiful example of the way in which a complete

whole is made up of many parts, each of which contributes to the perfection of that whole. It shows also the relative values of the parts, and the order and subordination in which they stand with respect to each other. Some of the bodily organs and members are vital and indispensable; whereas others are comparatively unimportant. A man cannot live, for instance, without heart and brain; but he can, if necessary, easily survive the loss of hair and finger-nails. The last-named are useful and desirable; but the first are absolutely essential. Even so is it in the classification of truth,—of doctrines and doctrinals from the writings of the Church. They are of all grades of value. Two kinds are mentioned on the title-page of the “*Arcana Cœlestia*.” One is “the hidden things contained in the Sacred Scripture or Word of the Lord.” The other is “things seen in the world of spirits and the heaven of angels.” Surely there is a distinction here, which needs to be kept in mind,—not a distinction between truth and falsity, but between different kinds of truth. It is no disparagement to either to say that the truth drawn directly from the opened Word is central and primary, while that relating to the other world is collateral and secondary. Or, to take a still stronger example, who would affirm that the accounts given in the “*Earths in the Universe*,” about life on the various planets is to be placed in the same category with the “*Doctrine of the Lord?*” There is no contrariety between them, no question of veracity in either case, but the one is plainly subsidiary to the other. The knowledge which we have of human conditions on other earths could be wholly lost out of memory, without disturbing our faith, or affecting our relations to Him who is the object of our worship. Yet by means of that knowledge those relations are wonderfully confirmed and strengthened. We have a view of creation and of the Divine Providence in connection with it far broader than we should possess if our thought were limited to our own little field of space. So the teaching of the “*Earths in the Universe*” belongs legitimately to the revelation made for the New Church, though it deals with natural

facts more than with spiritual principles, and is to be classed as something instrumental, rather than essential.

Many instances might be given of the principles which I have been trying to illustrate. Many examples might be furnished from the history of the Church in all ages, to show how often she has encountered disaster, through the failure to view her doctrines in true perspective, and to discriminate between the higher and the lower, the greater and the less, the essential and the instrumental, among them. But it is time that we should come to a close. Enough has been said, I trust, to show that beside accepting devoutly, as a new revelation, the teachings given through Swedenborg, we have equal need of remembering their rational character, and of always exercising the freedom accorded us in the phrase, "Nunc Licet."

JAMES REED.

THE WORD AND DOCTRINE.

IN the NEW-CHURCH REVIEW for July there appeared an article by the Rev. James Reed on "Our Attitude Toward Swedenborg's Writings," presenting them as a Divine revelation, but differentiating them from the Word. One critic, after commending the general position of the article, takes exception to the following statement :

It should be needless to say that Swedenborg assigns no such place to his own writings [as he does to the Word]. He nowhere claims that they are Divine Truth itself, containing infinite meaning, that within them are spiritual and celestial senses, that they serve to conjoin man with the Lord and to consociate him with the angels, or that any part of them is holy even in the very letters. Hence they are entirely different from the Word which holds a position that is all its own. They are a Divine revelation, but of a kind unlike any that has preceded them. They are of and from the Word, but are not the Word itself. (Vol. XIX, p. 340.)

The critic takes exception to the use of the expression, "but are not the Word itself," which he regards as an "expression of the negative spirit," and he thinks it "stultifies" every affirmation made by Mr. Reed. We refer to this, not in any spirit of controversy, but as raising an important question as to the differentiation of Swedenborg's writings from the Word. In other words, it raises the question, What is the difference, if any, between the Word and doctrine? It is to this question that we wish now to direct the thought; and especially to find out from Swedenborg himself how he differentiates doctrinal writings from the Word; for we suppose that no professed believer in Swedenborg will dispute the statement that his theological works are doctrinal writings.

It seems highly important that Swedenborg's own testimony regarding the meaning of his own terms should be

brought forth into clear light, and especially his own testimony be secured as to the difference between his theological works and the Word. And we may remark that the study of this distinction, and the coming into clear light on the subject, does not put one in the "negative" attitude toward these writings as a Divine revelation, when their own testimony is sought as to their nature and quality. Neither does the affirmation that "the writings are the Word," assure us that those who make it understand the true teaching of the writings on this subject. It is only by a study of Swedenborg's own use of his terms, and his definitions of them, that we can gain a clear insight into his meaning, when he is speaking of the Word and of his own writings.

I. THE TERMS, THE WORD AND DOCTRINE.

Dr. Beyer wrote to Swedenborg asking why he did not quote the apostolic writings in his theological works. Swedenborg replied:

In respect to the writings of the apostles and Paul, I have not quoted them in the Arcana Cœlestia because they are *doctrinal writings*, and consequently are not written in the style of the Word, like those of the prophets, of David, of the Evangelists, and the book of Revelation. The style of the Word consists altogether of correspondences, wherefore it is effective of immediate communication with heaven; but in doctrinal writings there is a different style, which has indeed communication with heaven, but mediately. They were written thus by the apostles that the new Christian Church might be commenced through them; wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately. The writings of the apostles are, nevertheless, good books of the church, insisting upon the doctrine of charity and its faith as strongly as the Lord Himself has done in the Gospels and the book of Revelation; as may be seen and found evident by every one who in reading them directs his attention to these points.

(Documents Concerning Swedenborg, R. L. Tafel, Vol. II. pp. 240, 241.)

Swedenborg is here speaking of the writings of the apostles in contrast with the Word of the Old Testament,

the Gospels, and the book of Revelation, calling the former "doctrinal writings," the latter "the Word;" but he characterizes doctrinal writings in general, as distinguished from the Word as follows:

Doctrinal writings are not written in the style of the Word. The style of the Word consists altogether of correspondences, but in doctrinal writings there is a different style. The Word is effective of immediate communication with heaven, but doctrinal writings effect communication only mediately.

Here doctrinal writings are differentiated from the Word. It was necessary to have such writings in order that the Christian church might be established through them. And it is further said, "Wherefore matters of doctrine could not be written in the style of the Word, but they had to be expressed in such a manner as to be understood more clearly and intimately." Swedenborg thus draws a clear distinction between the Word and doctrine, emphatically saying that doctrinal writings could not be written in the style of the Word. He is indeed directly speaking of the writings of the apostles, yet he makes the broad application to all doctrinal writings; and we must note the important place that he gives to them, for without such writings the apostolic church could not have been established. The fact that doctrinal writings are not written in the style of the Word does not degrade them, for they have their own function and use, which even the Word itself taken alone, could not perform. He also says that the truth in such writings is expressed as "strongly as the Lord Himself has done in the Gospels and book of Revelation." Let us now see if Swedenborg applies this distinction between the Word and doctrinal writings to his own theological works in their relation to the Word. In a series of chapters in the work on the Sacred Scripture this distinction between the Word and doctrine is most clearly drawn. He makes such statements as the following:

The Word is not understood without doctrine. (Sacred Scripture, nn. 51, 52.)

Doctrine is to be drawn from the sense of the letter of the Word. (Sacred Scripture, nn. 53-56.)

The Divine Truth, which is to be of doctrine, appears to none but those who are in enlightenment from the Lord. (*Ibid.* nn. 57-61.)

The church is from the Word; and is such as its understanding of the Word is. (*Ibid.* nn. 76-79.)

From these, and many similar passages, it appears why doctrine is needed in addition to the Word, in the establishment of the church. Doctrine is the means of giving an understanding of the Word,—in fact it is the formulated understanding of the Word. The church therefore is according to its doctrine, that is, its understanding of the Word, “a noble church if in genuine truths, an ignoble church if not in genuine truths, and a destroyed church if in falsified truths.” (Sacred Scripture, n. 77.)

Moreover Swedenborg frequently declared that his mission was *to teach the doctrines of the church from the Word*, as where he says:

This Second Coming of the Lord is effected by means of a man, before whom the Lord has manifested Himself in person, and whom He has filled with His Spirit, *to teach the doctrines of the New Church* through the Word from Him. As the Lord cannot manifest Himself in person—and yet has foretold that He will come and found a New Church,—it follows that He will do this by means of a man, who can not only receive the *doctrines* of this church by the understanding, but can also publish them by the press. From the first day of that call I have not received anything which pertains to the doctrines of that church from any angel, but from the Lord alone while I read the Word. (True Christian Religion, n. 779. See also Arcana Cœlestia, nn. 9424, 10234, 10400.)

Swedenborg here speaks of reading the Word, that is, the Sacred Scripture. While reading, the Lord opened his understanding to perceive the truth therein; this truth he formulated and published in his doctrinal writings, and these published books contain the doctrines of the New Church.

That truth must exist in both forms, namely, in the form of the Word and of doctrine, is evident from the fact that not only is there the Word and doctrine in the world, but they also exist in heaven. We read:

The angels have the Word, and read it the same as men do on the earth, and also draw from it their doctrinals, and preach from it (n. 221). It is the same Word; but its natural sense, which is the sense of the letter with us, does not exist in heaven, but only the spiritual sense. (Heaven and Hell, n. 259.)

In the heavens as on earth there are doctrines, preachings, and temples. The preachings are in harmony with the doctrines. The doctrines are adapted to the perceptions of the angels. (*Ibid*, nn. 221-227.)

The doctrine which now follows is also from heaven. . . . For the church is in heaven equally as on earth, since the Word is there, doctrine from the Word is there, and there are temples there and preachings in them. . . . I will now pass to the doctrine itself which is for the new church, and which, because it has been revealed to me from heaven, is called the heavenly doctrine. (New Jerusalem and Its Heavenly Doctrine, n. 7.)

The doctrines of the New Church are contained in the theological works of Swedenborg. These may be divided into three classes, namely, books in which the spiritual sense of the Word is explained, those narrating conditions and things relating to the spiritual world, and those presenting the truth in systematic, rational and philosophical order. Some have thought that works like "Heaven and Hell" and the "Last Judgment" do not come under the class of doctrinal works. This opinion however is not supported by Swedenborg who continually refers to them in proof of doctrinal statements, and he classes them as such. This is evident from what he says in "Heaven and Hell," n. 1, where he speaks of the necessity of a knowledge of the spiritual world, closing with the statement:

Therefore I can now describe these things from what I have heard and seen, in the hope that thus ignorance may be enlightened and unbelief dispelled. That at this day such immediate revelation exists, is because this is what is meant by the coming of the Lord. (Heaven and Hell, n. 1.)

In the preface to the "Doctrine of the Lord" many of Swedenborg's doctrinal works are enumerated, among which are "Heaven and Hell," and the "Last Judgment." These works are the doctrine concerning the nature and constitution of the spiritual world and the life after death, with-

out which the system of doctrine revealed for the use of the New Church would be fatally defective. What could we know of the real nature of man, of his final destiny, of the Lord's purpose in creation, if this doctrine was omitted from the series of doctrines for the New Church?

II. THE NEED OF NEW DOCTRINE.

What was it that was chiefly lacking in the first Christian Church which was supplied by the Lord for the New Church? We are told that it was new doctrine.

"Behold I make all things new," signifies that in the church now to be established by the Lord there will be *new doctrine*, which was not in the former church. This same doctrine was indeed given before in the Word, but because the church not long after its first establishment was turned into Babylonia, and with others afterwards into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of its religion and its doctrine. (Doctrine of the Lord, n. 65.)

The new things given in the New Church are represented by the Holy City New Jerusalem, and this signifies the church as to worship, and therefore the church as to doctrine, and its coming down from God out of heaven signifies that it was revealed from heaven.

It was seen coming down from God out of heaven, for the doctrine of genuine truth comes from no other source than through heaven from the Lord. (Doctrine of the Lord, n. 63.)

If the Word is understood only by means of doctrine, and if there is no true church and worship without true doctrine, even where the Word exists, it is evident that doctrine must possess very different qualities from the Word. What then is the Word, and what is doctrine?

Swedenborg in speaking of the Word, or the Sacred Scripture, defines it as certain books which he enumerates, beginning with Genesis and ending with Revelation. In the "New Jerusalem and Its Heavenly Doctrine" there is a chapter entitled, The Sacred Scripture or the Word, at the close of which (n. 266), the books of the Word are enumerated. It is of these books that he is speaking when he describes the style and the quality of the Word, and

treats of its necessity and excellence, that it is Divine in the whole and in every particular, and is holy as to every iota and point, and is inspired as to every iota; also that it is not understood except by those who are enlightened; that it is not understood except by means of doctrine from the Word; that in the Word there is a spiritual sense; that the conjunction of heaven with men is by means of the Word; hence it is that the Word is Divine, holy, spiritual and inspired. The Word also is written by correspondences and representatives and thus in a style distinct from other writings; and the Word could not have been written in any other style, so as to be the medium of communication and conjunction with the heavens; besides numerous other statements supported by abundant references to the "Arcana Cœlestia." (See New Jerusalem, nn. 255-266.) All these statements are in explanation of the nature of those books which he calls the Word, as follows:

The books of the Word are all those which have the internal sense; but those books which have not the internal sense are not the Word. The books of the Word in the Old Testament are, the five books of Moses, the book of Joshua, the book of Judges, the two books of Samuel, the two books of Kings, the Psalms of David, the Prophets, Isaiah, Jeremiah, the Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; and in the New Testament, the four Evangelists, Matthew, Mark, Luke, John; and the Apocalypse. The rest have not the internal sense. (New Jerusalem, n. 266. See also the White Horse.)

III. SWEDENBORG'S CLASSIFICATION.

The question now arises, Does Swedenborg ascribe these properties to his own theological works, or does he class them with other works written in a different style from the Word? As Swedenborg distinctly teaches that his works are doctrinal writings, which he calls "Heavenly Doctrine," it is evident that they are written in a different style from the Word. The Word is written by correspondences and involves heavenly and Divine things in corresponding natural expressions, types, figures and representatives; but the writings of Swedenborg unsheathe and reveal what is in-

volved and covered up in the Word. The reading of the Word effects immediate communication with heaven, even with infants and children; but Swedenborg's writings, being doctrine, effect mediate communication with heaven. They are written in a different style from the Word for the purpose of serving as the means of opening the rational mind to understand the Word, that thereby the New Church may be established; and they open heaven and effect communication with it only so far as man sees and perceives the truth therein through his rational and perceptive faculties.

Doctrine is the truth unswathed from the correspondences, representatives, and significatives of the letter. It is the truth presented in rational and philosophical forms, and is not only adapted to the understanding, but also is so given that it may open and develop the understanding. It is needless to say that the Word is not doctrine in this form, nor is it adapted to this purpose.

We might enumerate many qualities and uses of the Sacred Scripture, or the Word, and say after all of them the writings are not that. We can also reverse the process and enumerate many qualities and uses of doctrine, of Swedenborg's theological works, and say, the Word, or Sacred Scripture, is not that. In neither case is the "*but not*" from a "*negative spirit*," nor does the statement nullify the affirmations made in regard to their real qualities.

IV. THE WORD IN ALL CHURCHES.

In all churches there has been the Word revealed by the Lord, embodying infinite wisdom in correspondences and representatives, and there has been doctrine, which in all previous churches has been man's understanding of the Word, for doctrine is the understanding of the Word presented to the mind in systematic order. In previous churches this doctrine has been formulated by men, and by councils, and has partaken of the fallibility of those who formulated it. The doctrine was represented by the city Jerusalem, and by other cities, all built by human hands,—cities which could be destroyed, and

which were destroyed. The Word indeed endured as the Lord's Word, but the doctrine in course of time was perverted and falsified, and the church perished because it had made the Word of God of none effect by its doctrine or tradition.

The Lord however promised a final church which should not perish; and as the church is a church according to its doctrine, a never ending church must have a never ending doctrine. Therefore, for it to possess this quality it must have a never ending origin. The Lord in the Word has depicted the quality of doctrine in this New Church by a city not built by human hands, but coming down from God out of heaven, a doctrine which is not the formulated understanding of any man, Swedenborg or others, but is the Lord's own understanding of His Word, and as such it possesses those spiritual qualities depicted by this glorious city, in which no imperfections exist, nor can possibly exist.

V. DOCTRINE FROM THE WORD.

I. Swedenborg frequently speaks of doctrine as being drawn from the Word. This does not mean that the doctrine is a talk about the Word, but that it is something drawn out of it. Nor does it mean that the doctrine is a quotation from the Word, but it means that the truth contained and involved in the Word, oftentimes hidden in types, figures, correspondences, and so iorth, is unswathed of its enveloping sheaths and presented to view in clear-cut language, in simple philosophical form, adapted to reception by the understanding. This is manifest from the passage already quoted from the "Doctrine of the Lord," where it is said :

This same doctrine was indeed given before in the Word; but because the church not long after its first establishment was turned into Babylonia, and with others afterward into Philistia, therefore it could not be seen from the Word; for the church does not see the Word otherwise than from the principle of her religion and its doctrine. (*Doctrine of the Lord*, n. 65.)

In the next number the new things contained in the treatise, the "Doctrine of the New Jerusalem concerning the Lord," are enumerated under six heads, all relating to the Lord and His coming into the world. All these truths were embodied in the Word when it was written, yet the Jewish Church did not see these truths in the Old Testament; neither did the Christian Church see them in the Old and the New Testaments. These truths although in the Word were like precious jewels in a closed and locked casket, when only the outside of it is seen, and the casket is held in little estimation because the treasures within are unseen and unknown. Now if the key of this casket is given into one's hand, and the casket is unlocked and opened, the jewels are displayed to view. They all were there when the casket was locked, but their beauty could not be seen and enjoyed, neither could the bride deck herself with the jewels. Swedenborg uses this simile in regard to the letter and the spiritual sense of the Scripture and its truths therein.

If these truths were always in the Word, it is clear that they were and are the Lord's truths both before and after they were revealed. It is plain that they are not Swedenborg's notions or opinions about the Word, nor are they a commentary on the Word, as another man would write a commentary. If we are to believe Swedenborg's testimony, and we do believe it, he was in a special sense a Divinely appointed agent to unlock the casket and display the jewels. That is, the Lord used his magnificent intellectual powers and integrity of character to unfold what was actually in the Word of God, which hitherto had lain concealed from view. That he was such an agent is affirmed in the following:

Everyone can see that the Apocalypse can by no means be explained but by the Lord alone; for each word therein contains arcana, which would never be known without special enlightenment, and thus revelation; therefore, it has pleased the Lord to open the sight of my spirit, and to teach me. Do not believe, therefore, that I have taken anything here from myself, nor from any angel, but from the Lord alone. The Lord also said to John

through the angel, "Seal not the words of the prophecy of this book" (Revelation, xxii, 10); by which is meant that they are to be made manifest. (Apocalypse Revealed, Preface.)

Similar statements are made in the "Apocalypse Explained," n. 2, in the "True Christian Religion," n. 779, and in other passages.

If the contents of the Word could not be revealed except by the Lord alone, it is evident that it is the Lord's revelation of the contents of His own Word, making known in plain language what had before been written in correspondential language. It is the very purpose and function of doctrine to express the truth clearly and rationally, so that it can be seen and known, and that thereby it may be applied to life. It is evident that such doctrine cannot be written in the style of the Word, for if so the truth would again be involved in types and correspondences and would again need a Divinely authorized expounder; and if it were not given, fallible men would intrude with their notions about the spiritual contents of Swedenborg's writings, and would thereby mislead others as they have been misled before.

But the contents of the Word have now been presented clearly and rationally before the intellectual sight. The Lord has opened the Word through His authorized instrument, and has informed us that "now it is lawful to enter with the understanding into the arcana of faith."

The Lord has divested the truth of its sheaths, and presented it to the world as doctrines, which are continuous truths, laid open by the Lord through the Word. Thus we can see that the way has been prepared for the establishment of a church in which all things will be seen in clear light as in day; so that it will be necessary no longer to rely on another in spiritual things, under blind authority. The entire method of the church will be revolutionized, and the distinguishing feature of the new method will be that all things must be grasped and clearly seen; for it is through the opened understanding that man is elevated into heaven and

sees in the light in which the angels are, and is no longer merely in the natural plane below, in which the sense of the letter of the Word is.

The object in revealing the spiritual sense of the Word, and of formulating its contents in doctrinal form, is that man may consciously know, think, and be affected by the same thoughts and truths as angels. It is true that these truths as given by Swedenborg are relatively general, while the angels are in myriad particulars; but the natural expression of the truth is philosophical, not correspondential, so that man and angel are in the same idea; whereas in correspondential language the natural idea is altogether different from the spiritual idea. This is shown where Swedenborg says in the above mentioned passage that "each word in the Apocalypse contains arcana which would never be known without special enlightenment, and thus revelation."

We may illustrate the function of doctrine in the church with the function of science in the world. All natural truths and uses were embodied in nature when it was created, but these truths were not seen, nor the uses discovered, before the sciences were cultivated and the truths applied. Science is to nature what doctrine is to the Word. Science is the drawing out from nature of the truths therein, and presenting them in such a form that they can be seen, known, and applied. Doctrine serves a similar use to the Word.

What doctrine is in relation to the Word is shown by the white horse, on which the Lord sat, in the Revelation. As the horse is distinct from the rider, so the significance of it, which is doctrine, is distinct from the Word.

"I saw heaven opened and behold a white horse," signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby; which is the coming of the Lord. By heaven being seen open is signified a revelation from the Lord, and a manifestation at that time. By a horse is signified the understanding of the Word, and by a white horse the interior understanding of the Word (n. 296). And as the spiritual sense is the interior understanding of the Word, that sense is here

signified by the white horse. This is the coming of the Lord because it manifestly appears by that sense that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church arises. (*Apocalypse Revealed*, n. 820.)

The understanding of the Word is given only by means of doctrine (see *Sacred Scripture*, n. 51); therefore we may see that the white horse is the truth of the Word presented in doctrinal form so that it may be understood, and when it is seen and understood the Lord is present in the conscious or intellectual mind; but He was present before only in the correspondences subconsciously. These two forms of truth, namely that of the Word and that of doctrine, or truth embodied in correspondences and truth expressed doctrinally, are shown in the explanation of the river of water of life mentioned in the *Apocalypse xxii.*, of which we read:

"And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb," signifies the *Apocalypse* now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord for those who will be in His New Church which is the New Jerusalem. By the pure river of water of life clear as crystal, is signified the Divine truth of the Word in abundance, translucent from its spiritual sense, which is in the light of heaven. That by this river of water of life, in particular, are meant Divine truths in abundance, here now revealed by the Lord in the *Apocalypse*, is manifest from verses 6, 7, 9, 10, 14, 16, 17-19 of this chapter, where the book of this prophecy is treated of, and it is said that the things there written are to be kept, which could not be kept before the things contained therein were revealed by means of the spiritual sense, because they were not before understood; and the *Apocalypse* is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in the *Apocalypse*, especially those concerning the Lord and eternal life from Him; which are indeed taught in the prophets, but not so manifestly as in the Evangelists and the *Apocalypse*; and the Divine truths concerning the Lord, that He is the God of heaven and earth, which then proceed from Him, and are received by those who will be in the New Jerusalem,

which are treated of in the Apocalypse, are those which are meant in particular by the pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb. (*Apocalypse Revealed*, n. 932.)

From what has now been said it is manifest that the understanding of man is opened by means of doctrine, so that he is thereby enabled to see the real contents of the Word, understand the truths therein, and apply them to life. The function of Swedenborg was therefore not the revelation of more books of the Word, for all that ever will be revealed had been given to the world when the book of Revelation was written. The Word was then fully given on earth. Yet there was one thing lacking to make it fully available to the uses of man, and that was the understanding of it. Hence the Lord in the Word itself promised to make the truth available, to give to His church the river of water of life. He has done this by putting the contents of the Word in doctrinal form, so that in the New Church men may see and understand, not only the letter of the Word, but also its spiritual sense. The glory promised to the New Church is not a new Word, but the clear light of Divine truth shining from the Word already extant, by which its Divine contents are brought forth to view.

We therefore should be able to recognize the clear distinction which the Lord Himself has made between His Word revealed through prophets and apostles, and the heavenly doctrines of the New Church which are the opened contents of the Word made known through Swedenborg; which doctrines are revealed to develop the rational understanding of the Word. Faithfulness to these doctrines requires us to avoid all use of terms which wipes out the distinctions clearly made by Swedenborg himself. To habitually call the writings of Swedenborg the Word, will inevitably lead to the wiping out in one's mind of the distinction which exists between the Word and doctrine. It will tend to stupefy the intellectual perceptions which are specifically cultivated by the study and rational understanding of doctrine, but which are not cultivated, opened and developed by the Word alone without doctrine.

The Word is a Divine revelation from the Lord, serving wonderful uses to man by bringing the influences of heaven into his mind and life. The Heavenly Doctrines of the New Church are also a revelation from the Lord. We do not degrade this most excellent doctrine when we insist that it has its own distinctive qualities, and that the Word and doctrine must not be blended together as one undigested mass; but each in its qualities and functions has its distinct sphere and use, the two being interrelated as science and nature are interrelated.

JOHN WHITEHEAD.

SWEDENBORG'S WRITINGS AND CIVIL AFFAIRS.

SWEDENBORG has much to say of civil affairs. We read :

That there are two classes of things which must be in order among men, namely, the things of heaven and the things of the world. The things of heaven are called ecclesiastical and those of the world are called civil. (*New Jerusalem and Its Heavenly Doctrine*, n. 311.)

Order cannot be kept in the world without rulers, who are to observe all things that are done according to order, and all things that are done contrary to order; and who are to reward those who live according to order, and to punish those who live contrary to order. If this be not done, the human race must perish. (*Ibid.* n. 312.)

The law, which is justice, is to be enacted by wise God-fearing men in the kingdom who are skilled in the law, according to which both the king and his subjects must then live. (*Ibid.* n. 323.)

On July 15th in the year 1215 at Runnymede, England, Magna Charta was exacted by men in arms from a resisting monarch. "They have given me four and twenty overkings" (referring to the barons), cried John in a burst of fury flinging himself on the floor and gnawing sticks and straw in his impotent rage. "Why do they not ask for my kingdom?" is the description of the scenes which accompanied the enactment of this great charter, or declaration of rights, the provisions of which have stood unimpaired for now almost seven centuries, and which will, from their very nature, continue for centuries to come.

Among its most important paragraphs it declared that "no man of the nation shall be deprived of the free enjoyment of his life, his liberty, and his property, but by the judgment of his peers or the law of the land;" that, "to no man will we sell or deny right or justice." It established the privilege of a man to dispose of his property by will. It prohibited excessive taxation; denied exclusive grants for

fisheries; laid down the law of the widow's dower; enjoined uniformity of weights and measures; encouraged commerce, by giving protection to strangers; regulated the taking of private property for public use, providing for just compensation; prohibited all denials and delays in the administration of justice, and regulated the time and place of holding court. And while time has wrought many changes in society during the last seven centuries, the Great Charter is still the keystone of English liberty, and, as a part of our own common law, the bulwark of American constitutional freedom,—relied upon by the judicial tribunals in their decisions of constitutional questions, and appealed to by the humblest citizen in danger of injustice.

And yet, with all its enactments for humanity, the provisions of this Great Charter were but the adoption and application of those rules of order and charity which ought always to have existed among all men. And it is because of these declarations for natural rights and justice, and of their accordance with order, that they have stood so long unchanged. Even *Magna Charta* itself, although a great reservoir of principles and law regulating human freedom, did not claim to establish any new constitutional rights. It was but written legislation of former recognitions of privileges, which the bonds of unwritten custom had proved too weak for enforcement.

From the History of the Plymouth Plantation we read how the early colonists founded their institutions, made their laws, and established penalties, strictly in accordance with the Mosaic law,—decreeing the death penalty, and other punishments, exactly as they were found in the text of the Old Testament. In their reports to the Governor they were particular to state that their various doings had been according to Biblical law, and they made frequent scriptural quotations in justification of their acts.

Swedenborg says:

As regards what is just and equitable in civil life those in the world who are rational have also the perception of what is honorable in moral life. (*Arcana Cœlestia*, nn. 2831-2834.)

Even though the Lord is unknown to them, Swedenborg further says:

And yet because they live in the good of charity, and in what is just and equitable as to civil life, and in what is honorable and becoming as to moral life, they are such that the Lord can be with them. (*Ibid.* n. 2915.)

Speaking of those who separate spiritual life from civil life so widely that they would not dare to derive any idea of one from the other, he says:

That they correspond, and that spiritual life is represented in civil life, they do not know at all, and some do not even admit any comparison; when yet the truth is, that no idea can be had of spiritual life, except from what is in civil life. (*Ibid.* n. 4366.)

Considering the reason why one man excels another in the power of understanding and perceiving what is honorable in moral, and what is just in civil life, he says: "Those who think only from sense have to trust to others rather than to themselves." (*Ibid.* n 6598.) From which we may see that the "others to be trusted to," and all who would lead, or take a useful part in civil affairs—which all men should do to some extent—and all who would rightly apply the writings of Swedenborg to the affairs of every-day life, must do so in accordance with the laws of rationality and freedom, which Swedenborg himself explains; for otherwise the application will not be made in fairness to him, nor will it be effective in bringing forward New-Church doctrines.

He also says:

And since life flows in from the Lord from the highest [region of man's mind], and man's life is to be able to think, to will, and hence to speak and to do, freely, it follows that free will in political and natural things is from this and no other origin. So also it is with the freedom of determination in which *is* man's will; both together, the freedom of determination and the will, in man may be called the living effort; for when will ceases action ceases, and when freedom ceases will ceases. Man would have no free will in civil, moral, and natural things if he had none in spiritual things. (*True Christian Religion.* n. 482.)

Of rationality he says:

The rational faculty is opened to the first degree by civil truths, to the second degree by moral truths, and to the third degree by spiritual truths. But it is to be known that the rational faculty from these truths is not formed and opened by man's *knowing* them, but by his living according to them; and by living according to them is meant loving them from spiritual affection. To love truths from spiritual affection is to love what is just and equitable because it is just and equitable, what is sincere and right because it is sincere and right, and what is good and true because it is good and true. (*Heaven and Hell*, n. 468.)

He also says, "They have no rational who have no conscience." (*Arcana Cœlestia*, n. 1914.)

The application of the teachings of Swedenborg to civil affairs in any other way than by, through, and in accordance with these great principles, which permeate all his writings, is not a true or fair application, and only results in misrepresentation of his writings and misunderstanding of the New Church.

To one who has never read Swedenborg, the importance of the elimination of self, and other natural incentives for action, ought in fairness to be made to appear so that it will stand out, in bold relief; for he teaches in all cases that what is "just and equitable" ought to be done because it is "just and equitable," and what is "sincere and right" because it is "sincere and right." And it should be made to appear even further, that it is not simply because Swedenborg says so, but because we accept and endeavor to act in accordance with his interpretation of the teachings of Scripture, and with his explanations of what and how things ought to be done in compliance with those teachings.

We read, "The King who regards the laws as above himself is wise; but he who regards himself as above the laws is not wise." (*New Jerusalem*, n. 322.) One of the fundamental constitutional principles of our government is that the legislative, executive, and judicial powers shall be separately exercised, to "the end that it may be a government of laws and not of men."

The second great commandment really prescribes the true spirit and manner in which every good citizen should perform his civil duty to his nation, state, city, town, and to all his fellow men. As to the neighbor, beyond the individual, Swedenborg says:

But the neighbor and love to him extend further, for they rise as men are multiplied. . . . A society is like one man. (*True Christian Religion*, n. 412.)

One's country is neighbor more than a society—and to love one's country is to love the public welfare. . . . That one's country is to be loved, not as a man loves himself but more than himself, is a law inscribed on the human heart. . . . It is noble to die for it, and glorious for a soldier to shed his blood for it. (*Ibid.* n. 414.)

Charity itself is to act justly and faithfully in the office, business and work in which one is, because all things which a man so does are of use to society. . . . The judge who judges according to justice and law, and not for reward, friendship and relationship consults for the good of society and men individually. (*Ibid.* n. 422.)

Magna Charta set forth in great completeness the natural rights, privileges and immunities which should exist for all men. The Pilgrims believed themselves justified in the literal construction and application of the Mosaic law with all its cruelties. The teachings of the New Church upon charity and love to the neighbor so fully explain, and are so religiously applicable to civil life, that we may confidently go to them for authority for action in every instance arising in the various walks of life.

Only last month the whole country was stirred by the report that the United States marines, stationed at Nicaragua for police duty along the Panama Canal, had engaged in battle with the rebel forces in the city of Masaya, that seven Americans and a considerable number of the rebels had been killed, and that many persons, especially aliens, were found within the city on the verge of starvation. This is an instance for the practical application of the law of love to the neighbor, and of right and justice. When under the Monroe Doctrine we warn off other nations from our Latin

neighbors in South America, and prevent them from setting up their institutions there, we are, in a way, in duty bound to protect their subjects lawfully sojourning in that portion of this hemisphere. Under the doctrine of love of country and the neighbor, the carrying of the red flag of anarchy by the Industrial Workers of the World at Lawrence in defiance of law and order, and the bearing of banners proclaiming "No God" in violation of the fundamental truths of Christianity which are a part of the common law, call for immediate and decisive action.

The law of charity and use rightly understood would go far towards amicably settling the many and complicated questions arising under the exercise of that expansive principle of law called the "Police Power," a definition of which even the Supreme Court of the land declines to give, passing only on each special case. This branch of regulative law has been described as extending to the protection of the lives, and limbs, health, comfort, and quiet of all persons, and the protection of all property within the state,—and hence to all legislation promotive of domestic order, moral health and safety, recognizing to its fullest the legislative maxim of law, "*salus populi suprema lex*," as the great principle on which the statutes for the security of the people are based—being also denominated, "The inherent and plenary power in the state which enables it to prohibit all things hurtful to the comfort and welfare of society." The many restrictions and limitations put upon persons and property by virtue of this great regulative power ought to rest upon the teachings of charity and the law of use, and even such questions as the height, construction and use of buildings should thus be satisfactorily settled; and also all questions relating to the exercise of rights of a man in his own property, so as not to injure society or any member of it.

Among other matters of public importance and concern to which New-Church teachings should be directly applied is the institution of a just system of taxation, that the monetary burdens of sustaining the government may fall equitably upon all; the adoption of a national divorce law regulat-

ing the dissolution of the marriage tie and prescribing the rights of property of divorced persons; the campaign expenses of candidates for nomination and election to public office—what and by whom payments may be properly and in decency made for bringing about the election of any particular candidate. The enormous amounts reported by candidates, their supporters and political committees, to have been expended under the present order of things is appalling. These large amounts of money reported as having been expended in election contests, which according to returns made under the law, may be legal, are nevertheless shocking to the moral sense of any one giving the subject serious thought. And many men, eminently fitted for public office, are obliged, because of the expense, to decline to consider for a moment any request for them to thus serve the public.

New-Church teachings should also be applied to the scope of the national tariff, including its relations to the fundamental questions of every day life,—the bread and butter issue,—keeping the factories running full time, thus insuring the farmers a market for their produce, and the stores customers for their goods;—its bearing upon the general prosperity of the nation, and the maintenance of good times: and to the matter of woman's suffrage, the part woman ought to have in civil government: and to many other problems of civic importance.

Of the innumerable attractive and interesting practical applications which may be made thus is one which seems to the writer to be well calculated to impress the uninitiated with the genuine character of Swedenborg's teachings, found in his declaration that "the conjunction of things temporal and eternal in man is of the Lord's Divine Providence," as illustrated by the two examples which he gives, one relating to dignities and honors, and the other to riches and wealth. He says:

Both are natural and temporal in external form; but in internal form they are spiritual and eternal. Dignities with their honors are natural and temporal when in them man regards himself per-

sonally and not the Commonwealth and uses. . . . But these same dignities with their honors are spiritual and eternal when man regards himself personally as living for the Commonwealth and for uses, and not them as existing for him.

By uses are meant, not only the necessities of life, which have relation to food, clothing, and a place to live in for a man and those dependent on him; but the good of one's country, of society, and of the fellow-citizen is also meant. Mercantile business is such good when it is the final love, and money is a mediate and subservient love, provided the merchant shuns and is averse to frauds and wrongful acts as sins. (Divine Providence, n. 220.)

But, as we have seen, the writings of Swedenborg cannot obtain in civil affairs except under the power of men, acting in rationality and freedom, to think, to will, and to do. Hence we read:

To love the neighbor is to do what is good, just, and right, in every work and every employment. (Arcana Cœlestia, nn. 8120-21-22.)

Therefore charity toward the neighbor extends to all things—and each which a man thinks, wills and does. (*Ibid.* n. 8124.)

To think and to will without doing, when one is able, is like a flame enclosed in a vessel which is extinguished; also like seed cast upon sand, which does not grow up, but perishes with its power of germination. But to think and will and then to do, is like a flame which gives light and heat all around, and like seed in the ground which grows up into a tree or flower and then exists. (Heaven and Hell, n. 475.)

We, as New-Church men, may thus think, and will and do in all public matters and in our conduct of civil affairs; and may thus, acting in freedom and rationality under the law of charity, use, and love to the neighbor, do that which in each instance ought to be done. And in so doing let us make the application of the writings of Swedenborg as from no mysterious conception, but openly, clearly, and simply as men among men.

WILLIAM W. TOWLE.

SWEDENBORG: THE SAVANT AND THE SEER.*

SWEDEN held a commanding position in the civilized world when Emanuel Swedenborg was born in January, 1688. During the forty years' rule of Gustavus Vasa, in the sixteenth century, Sweden first awoke to a national life, and under his grandson, Gustavus Adolphus—the hero of the Thirty Years' War, and one of the most enlightened monarchs that ever wore a crown—Sweden rose to be one of the greatest powers in Europe; a position she held for nearly a century. Moreover, Sweden was the champion of intellectual freedom, of civil and religious liberty, as shown from the fact that such learned heretics as Descartes, Grotius, and others were welcomed at the Court of Queen Christina. Nor can science forget the debt she owes to those famous Swedes, Rudbeck, Linnæus, Celsius, Berzelius, and others in the past, and in recent years to Angstrom, Retzius, Norden-skjold, Sven Hedin, Arrhenius, and many others.

In the great University of Upsala, founded in 1477, Swedenborg's father, Jesper Swedberg, was Professor of Theology, so that an atmosphere of learning and piety surrounded the seer from his youth. Upon completing his University career at Upsala in 1710, Swedenborg travelled widely, spending much time in England, "studying Newton daily," as he writes to his brother-in-law. When he returned to Upsala in 1715, he devoted himself to the study of science, especially metallurgy, and the following year was appointed Assessor at the Board of Swedish Mines by

* The substance of a lecture delivered before the Swedenborg Society in March, 1912, His Excellency Count von Wrangel in the chair. Reprinted from the *Contemporary Review*: London and New York. July, 1912, p. 27. While the author is not a member of the organized New Church, he is certainly a friend to it.

Since this article was put into type for the NEW-CHURCH REVIEW, we have learned of its publication in booklet form by John M. Watkins of London,—price sixpence net.—*Editors.*

Charles XII. Two years later he was raised to the House of Nobles for his distinguished contributions to science and engineering, and thereupon his family name was changed to Swedenborg. His boundless mental activity and industry continued throughout his long life; for he lived to the age of eighty-four, when he died in London in the year 1772.

Swedenborg's life is divided into two great epochs. The first two-thirds were devoted to the pursuit of science and the investigation of almost every aspect of the natural world; the last third, of twenty-eight years, after what he describes as "the opening of his spiritual sight," to the records of that Divine illumination and intromission to the spiritual world which he affirms were vouchsafed to him.

SWEDENBORG AS A SCIENTIFIC MAN

From his earliest years Swedenborg was an eager and profound student. He diligently strove to master every branch of knowledge, not merely by book work, but by practical investigation. It was as rare then, as now, to find a man combining the gift of classical scholarship, and of abstruse philosophical speculation, with an eminently practical and inventive genius. Yet this was the case with Swedenborg. Not only did he make himself acquainted with various skilled handicrafts, but he projected several novel and useful inventions, including a flying machine, a submarine war vessel, a quick-firing gun, a mercurial air pump, and other inventions of recent times. His mechanical genius is better remembered by his successful transportation of war galleys for seventeen miles overland, during the attack on the fortress of Frederickshall. He threw himself with ardor into mathematics, issued a mathematical journal, published in ten books the first Swedish treatise on algebra, and was offered, but declined, the chair of mathematics in his University. Then he began to study nature. Professor Nordenskiold, in an address to the Swedish Academy of Sciences, tells us that the merit of having first made the fluctuation of the ocean level the subject of scientific investigation belongs to Swedenborg. Geology and palæontology

were sciences that did not then exist; rocks, minerals, and fossils were believed to have been created *in situ*, or accounted for by the Noachian deluge. Swedenborg, though at first accepting the current view, soon realized its absurdity, and urged that mineral veins were probably deposited from solutions which penetrated the fissures of the rocks, and that fossil flora were ancient plants and ferns embedded in a clay matrix: in fact, a genus of fossil plants has been named after him "Swedenborgia." *

Swedenborg next turned his attention to cosmology. To understand his writings which, as usual at that period, were published in Latin, we must remember the great influence which Descartes then exercised on earnest students of nature, as well as on philosophic thought. History repeats itself. Just as a generation ago the works of Darwin and the evolutionary hypothesis were denounced by the orthodox clergy on all sides, so two centuries earlier the Cartesian controversy shook the religious and philosophical world to its foundations. Swedenborg was an ardent Cartesian, and hence we find his scientific works largely penetrated with the Cartesian philosophy. Space, according to Descartes, was not a vacuum, but filled with endless vortices of colliding particles of matter, whereby the finer particles were formed by attrition, and from these again still finer, and so on, until all space became a *plenum* of material particles and cosmic dust. Swedenborg appears to have been the first to suggest the idea of a *vortex atom*; and a vortex theory of matter, in an incompressible and continuous frictionless fluid, has been revived by Helmholtz and Kelvin in our own day.

Descartes' philosophy, however, led to dualism—to an unbridgeable gulf between mind and matter, between Nature and Spirit, between the finite and the Infinite. Swedenborg saw this, as Leibnitz did fifty years earlier. Leibnitz derived all matter from infinitely minute points or *monads*, each of which mirrored a phase of the universe, of the mind

* The Swedish Academy of Sciences is now publishing a series of Swedenborg's chief scientific papers, with introductions by eminent savants.

of God, between whom and the sum of created *monads*, which made up nature, Leibnitz held there existed a pre-established harmony.

In some respects Swedenborg's conception of the physical universe resembles that of Leibnitz, whose writings he had studied, though he did not adopt the theory of pre-established harmony. But Swedenborg's view of the origin of matter, though overlaid with complexities and erroneous ideas,* is more like that to which science is tending at the present day. He conceived all matter as ultimately derived from what he terms "natural points"—which are, as it were, intermediate between the finite and the infinite. From the varied aggregation and motion of these points and their derivatives, he believed the physical universe was built up according to mechanical and geometrical laws. In his "Principia" he points out how the rapid motion of a minute corpuscle can generate a line, and the line an area, and the area a solid, and he goes on to say "a corpuscle thus moving can represent by its celerity and direction something which previously had no existence, and which is quite different from the corpuscle itself: and it is every way a figure, so far as our senses are concerned, although it is merely motion which produces the effect, or by means of motion form is fixed."

In the physical point Swedenborg, like Leibnitz, asserts that all finite things are latent; the macrocosm is hidden in the microcosm. In fact, some years later in his "Arcana Cœlestia" he says: "The Deity is in each single thing, and this even to such an extent that there is in it a representation of the Eternal and Infinite. From this influx arises effort, from effort force, and from force the effect." This may come to be the orthodox view of science—for nature is the

* It should be borne in mind that when Swedenborg wrote, the scientific world considered his doctrine of the nebular origin of the universe, of the undulatory action of light, etc., etc., "overlaid with complexities and erroneous ideas." When modern science has mastered the electron theory of matter, or something better, the "complexities and erroneous ideas" of his view of the origin of matter may also disappear.—*Editors.*

unfolding and indwelling of the inscrutable creative thought of God.

It will be noted that Swedenborg attributes *effort* to these ultimate entities, the power of, or tendency to, motion, yet not an actual motion in time and space, but, as he remarks, an "internal state . . . an effort towards motion." Our modern doctrine of potential energy, as distinguished from kinetic energy (*i. e.*, actual motion in time and space), is here implied, and certainly it is a very early conception of that idea. Swedenborg thus considers the origin of matter to be infinitely minute *centres of force*, and he regards these points as the connecting links between mind and matter, between the physical world and the self-existent Inscrutable Source of all things.

Some thirty years after this an Italian philosopher, Boscovitch, matter is simply an aggregation of mathematics respects resembles that of Swedenborg. According to Boscovitch, matter is simply an aggregation of mathematical points which are centres of potential energy. Fifty years ago, the greatest experimental philosopher that ever lived, Michael Faraday, was led to much the same view. "Matter," Faraday says, "must fill all space, or at least all space to which gravitation extends, for gravitation is a property of matter dependent on a certain force, and it is this force which constitutes matter."

In his own day Faraday's views of centres and lines of force, extending through and filling all space, received scant support; but recent scientific research strongly confirms them. The once universal belief in eternal, immutable atoms, scattered in various states of aggregation through empty space, has been replaced by congeries of infinitely minute, swiftly-moving *electrons*, which appear again reducible to physical points or centres of electric force, everywhere present, and which by their rapid motion may give rise to the fundamental properties of matter.

Another modern idea which Swedenborg held was that the structure of the physical universe is built upon a common plan, which runs through all things from the least

to the greatest. So he conceived that the disposition of planets, suns and stars had their analogue in the arrangement of the molecules of matter. Swedenborg, like Descartes and Faraday, was impressed by those wonderful lines of force around a magnet—revealed in beautiful curves when iron filings are scattered on a sheet of card placed above a magnet. These lines of force are crowded along, and run parallel to, the axis of the magnet, and unite each magnetic pole in closed curves. Turning his gaze to the heavens, Swedenborg noticed the innumerable hosts of stars were packed more closely along the galaxy, or Milky Way, which he therefore conceived to be the axis of the visible universe: and he suggested there might be still greater systems in nature of which the Milky Way is itself but an element.

"It is certainly," as Professor Arrhenius has remarked, "a grand thought to attempt an explanation of the world according to which a complete harmony exists between the greatest and the least—the stellar systems and the atoms of matter—or even, according to Swedenborg's conception, its least part, the physical point." Swedenborg's "*Principia*," in which these views are expressed, in spite of its many defects and fallacious *a priori* reasoning,* was a work of genius and one of the great achievements of his scientific career. This is remarkably seen in Swedenborg's foreshadowing the *nebular hypothesis*, twenty-one years before Kant and sixty-two years before Laplace. It would take too long to enter into detail on this question, but it is summed up by Arrhenius, who states in his *Essay on Swedenborg's cosmology*, that :

The ideas which were first given expression to by Swedenborg, were afterwards, in a much modified form, consciously or unconsciously, taken up by other authors in cosmology. Swedenborg held that:

- (1) The planets of our solar system originate from the solar matter; taken up by Buffon, Kant, Laplace, and others.
- (2) The earth and the other planets have gradually removed

* See our last footnote.—*Editors.*

themselves from the sun, and then received a gradually lengthened time of revolution; a view expressed in our own day by Sir G. H. Darwin.

(3) The earth's time of rotation—that is to say, the length of the day—has been gradually increased; also the view of Sir G. H. Darwin.

(4) The suns are arranged around the Milky Way; taken up by Wright, Kant, and others.

(5) There are still greater systems of which the Milky Way forms a part; taken up by Lambert.

Not only in cosmology, but in physics, did Swedenborg anticipate some of our present knowledge. Heat in his day was considered to be a subtle fluid caloric; but Swedenborg regarded it as a mode of motion, and also advocated the undulatory theory of light. As regards magnetism, whilst many of his theories now appear puerile, his views of the molecular structure of a magnet were singularly correct and in advance of his time. He points out that no increase in weight is produced by magnetization, but "the smallest particles of iron are drilled into a straight line; turned round and brought into a definite order." But this state, he says, is disturbed or destroyed by heat, or bending, or blows, which "unsettle the arrangements of the minute parts."

From metallurgy, physics, chemistry, and cosmology, Swedenborg passed to the study of *Biology*, and published two great works on the "Animal Kingdom" and the "Economy of the Animal Kingdom." A sympathetic discussion of their value will be found in the "Transactions of the International Swedenborg Congress," held in July, 1910, and published by the Swedenborg Society. Here will be found a series of learned papers by eminent physiologists and anatomists, who point out the surprising anticipations of modern science found in Swedenborg's anatomical works. Thus Prof. Ramstrom, the distinguished Professor of Anatomy in the University of Upsala, deals with Swedenborg's work on the "Brain," and shows that Swedenborg was the first to arrive at the conclusion that the grey matter of the cerebrum was the seat of psychical activity,

and that through it sensory impressions were transformed into thoughts and volition. In fact, as Professor Gustaf Retzius said in his Presidential address to the Congress of Anatomists in Heidelberg nine years ago: "Swedenborg was not only a learned anatomist and sharp-sighted observer, but also in many respects an unprejudiced, acute, and deep anatomical thinker." This is seen in Swedenborg's discussion of the ductless glands of the human body, such as the spleen, the thyroid, the pituitary glands, &c. Dr. Goyder, the consulting physician to the Bradford Infirmary, states that "Swedenborg anticipated many of the pre-eminent offices of these ductless glands, which the medical profession of the present day are only beginning to discover."

I must pass over other contributions made by Swedenborg to physiology and psychology, and will only refer to his remarkable psychological insight concerning the true function of the organs of sensation. The popular view, even at the present day, confounds the perception of sight, hearing, touch, taste, and smell, with the organ of sight, hearing, &c. As the philosopher Reid remarks in his "*Inquiry into the Human Mind*": "We invariably confound the organs of perception with the being that perceives; the eye is not that which sees, it is only the organ by which we see: the ear is not that which hears, but the organ by which we hear, and so of the rest." Now these are almost the exact words used by Swedenborg, and published in 1763, the year before Reid had written them. We do not look at the tiny image formed on our retina by external objects, as the photographer looks at the image on the ground glass screen of his camera. The retinal impression is transmitted to the brain through the optic nerve—a certain tract of brain cells is thereby stimulated; the multitude of separate stimuli thus created our ego collects into a coherent whole, and we then mentally project outside ourselves a phantasm of the object seen. The combined image we see is a creative act of our own spirit, and leads us to think that the appearance, or phantasm, resembles the thing we are looking

at. Now Swedenborg recognized this when he said: "The sight of the eye, strictly speaking, is nothing but the sight of the Spirit produced outwards."

The interesting part of Swedenborg's anticipation of the Scotch philosopher Reid, and of our modern view, is that it occurs in his two works, the "*Arcana Cœlestia*" and in the "*Divine Love and Wisdom*," written during the second or spiritual epoch of his life, to which we must now turn.

THE SPIRITUAL SIGNIFICANCE OF NATURE.

Though his training in the natural sciences during the first fifty years of his life had, as Swedenborg affirms, prepared him for the period of seership, yet from the time of his spiritual quickening onwards, he gave up active scientific investigation, and retired from his post as Assessor of the Board of Mines, in order to devote himself to the higher mission to which he believed he had been called.

But unlike most mystics he carries into all his writings of this second period the calm, unimpassioned air of science. He is always serene and confident, and knows no wavering in the Divine vocation which he claims has been conferred upon him. For nearly thirty years he asserts he held daily converse with angels and with many of the departed spirits from earth. He tells us that he recounts what he has actually seen and heard, not mere imagination or ecstasy. Yet we find the clear-sighted philosopher and savant co-existing with the mystic, to whom the spiritual world seemed more real and open to view than the world of sense and outward things.

To the superficial view of most men he had become mad; to the psychologist the visions and voices were hallucinations, a secondary self or an alternating personality. Nevertheless Mr. F. W. H. Myers says in his great work on "*Human Personality*" that this period of Swedenborg's life—"one of the strangest lives yet lived by mortal men—is corroborative rather than destructive of the slowly rising fabric of knowledge, of which he was the uniquely gifted precursor." By this Mr. Myers means that the results of

modern critical investigation in psychical research, and the glimpses apparently afforded of the state of life after death, certainly confirm the long prior statements made by Swedenborg. That Swedenborg exhibited, from time to time, supernormal knowledge of earthly things, appears absolutely incontestable. The best known are the cases which the philosopher Kant investigated soon after their occurrence, and which he minutely described in 1763.* Kant regarded them as proved, and says "the assertion respecting Swedenborg's extraordinary gift is beyond the possibility of doubt."

Swedenborg, however, himself regarded his amazing experiences as subordinate to the mission to which he believed he had been called. That mission was to expound the inner or spiritual sense of the Word of God, whether that Word is expressed in the inspired writings or in the evolutionary processes of nature. For all nature, all human wisdom and love, is but the progressive revelation and inspiration of the thought of God, unfolding and expressing itself in the worlds and lives around us. This, however, was not the view then held by theologians and the general public, who considered that some few thousand years ago, at the utmost, nothingness was turned into nature in six days, and that both nature and man, after the creative fiat of the Almighty, were left just as we now see them. In fine, orthodox scientific and philosophic thought in Swedenborg's day was not allowed to travel outside the literal interpretation of the Bible. Swedenborg, however, declared that just as this earthly human body is but a tabernacle, a clothing of the spirit which survives when the body perishes, so the literal sense of the inspired writings is but a clothing for the spiritual sense, or soul of the Word, which survives when the natural sense, the mere outward body of the Word, perishes. The outward or apparent sense was, however, necessary in the childhood of the race as an introduction to the higher spiritual meaning it enshrines.

And so, also, as regards the phenomenal world around us.

* See Kant's letter to Fraulein von Knobloch in Appendix II. to the English edition of "Dreams of a Spirit Seer," published by Swan Sonnenschein & Co,

Swedenborg asserted that the order and intelligibility of the natural world are derived from the fact that it is the material symbol of a spiritual world, that nature proceeds from, and is at every moment sustained by, the inflow of the Divine, Inscrutable Power. To the pure materialist this world is self-sustained, and has no deeper meaning than the appearance it presents to our senses. It is to such just what a letter appears to those who cannot read—curious, orderly black strokes on paper, with no further or intelligible meaning. But to those who can interpret written or telegraphic symbols, they give an intelligible message; they put them into touch with the thought and purpose of an unseen personality. And the reason is because the intelligence of the distant writer or operator is related to our intelligence, and hence by symbols he can convey his ideas to those who have learnt their meaning. And the reason why the material world is intelligible, why we can interpret its symbols, and see the unity of its design, is because there must be Intelligence, Thought, and Purpose behind, and ever present in, the phenomena of nature. In a word, an Infinite Unseen Mind exists, to which our mind is related and from which it proceeds.

If, then, the natural or phenomenal world be the symbol and effect of a more real and spiritual world, just as language is the symbol and effect of thought, there is a *correspondence*, a mutual relation, between the two. The mutual relation between thought and language, between the mind and the body, between the will and voluntary movement, is a type of the relation between the spiritual and natural worlds. For the effects we notice, such as speaking, walking, &c., are due to directive guidance proceeding from the mind.

Now Swedenborg, in his doctrine of correspondence, declared that there was just such a relation as this between the natural and spiritual universe; that the former is, as it were, the body, which is animated, dominated, and delineated by the spirit. We see daily that no Divine truth, no evil thought, can dwell in any heart without the countenance of the man in whom it dwells bearing silent witness of

the fact. Here, as elsewhere, we find a connection and correspondence, a relation of cause and effect, between spirit and matter.

Swedenborg assures us that the various objects in the natural world are all counterparts and effects of things and causes in the more real, spiritual world; nay more, that the former exists and subsists from the Divine will through the medium of the latter. Thus he tells us that as life in this world is dependent on the Sun, in like manner all things which exist in the spiritual world depend on the Love and Wisdom which proceed from the Lord, and this Divine proceeding appears as a Sun in the spiritual world; from whom, and in whom, all things in earth or Heaven "live and move and have their being."

This correspondence appears the more remarkable in the light of our present knowledge. We cannot see, nor can we have any conception of, the real physical sun *in itself* which lies behind the appearance it presents to our senses; but we know it reveals itself to our sight, and gives color and beauty to the world by the visible rays it sheds upon all things; but accompanying the visible sunshine there proceeds from the sun a vast invisible radiation which, by its warmth and actinic power, gives energy to wind and water, quickens and fructifies the seed, and sustains the mystery of life. And so in like manner the one ineffable God, "whom no man hath seen nor can see," reveals Himself to us by the Lord Jesus, who sheds on the world His Divine Light and Wisdom, but which cannot be received into the hearts and lives of men until they are quickened, regenerated, and energized by the Divine Love and Goodness, flowing in invisible streams from the Lord, the Spiritual Sun.

As the Divine Love and Wisdom are translated into their correspondences of heat and light in this world, so *mental states* in the spiritual universe have their correspondence to *spaces*, and the progression of these mental states their correspondence to *times*, in the physical universe. Hence thoughts and affections give rise to the appearance of time and space in the spiritual world. "In the other life," Swedenborg says, "all things there appear as if they were

in space, and succeed one another as if they were in time, but in themselves these are changes of *state*, for this is their source." It is interesting to compare this with Kant's dissertation on the two worlds published subsequently.

The spatial distinctions in the spiritual world appear as real and objective as they do here, so that the spirit lives in a world other than itself, a world of distinct personalities existing in apparent time and space. The soul moves, as it were, through space, but really to a *state* where it can associate with others who think and feel alike.

The beautiful conception of Dante, wherein he represents himself as ascending to the higher heavens, not by translation through space, but by seeing his Beatrice grow more and more lovely, is, with Swedenborg, the very law of the spiritual world. The more of goodness and truth there is in the soul, the more we discern the loveliness and attractiveness of the true and the good; whereas the more of evil in our hearts, the more we long for and gravitate towards all the repulsive forms of evil. And thus, according to our seer, arise the heavens and hells: both are states of infinite variety, combined in one stupendous whole, which, as regards the heavens, Swedenborg calls the *Maximus Homo*, the transcendent expression of the Divine Man.

Swedenborg, divinely illuminated, as I believe he was, declared that the change we call death is not an abrupt transition from the ordered mystery of life and law we know here to a nebulous and unimaginable realm wholly different from the present; but that the other life is a continuation and development of the present life. That the appearance of things in the unseen will be very much as they are here, so that a man cannot at first realize that he is not still living in his material body. That we shall find ourselves in association with those whose ruling love on earth was the same as ours. That the reign of law and progress will continue, and that the spiritual significance of our present life and its surroundings will gradually be unveiled.

Moreover, singularly enough, in the condition of life in the spiritual world, we find Swedenborg anticipating *telepathy*, that is the transmission of ideas from one mind to an-

other independently of the known channels of sense. He tells us that whilst angels can and do speak audibly to each other, "it is one of the wonders of the other life that the thoughts and affections of men and angels are known to one another, so much so that no one needs to ask another what he thinks"; and again, "in the other life hearts speak, and not lips." And again, "the speech of spirits among themselves is not one of words but of ideas, such as are those of human thought without the words, and therefore it is the universal of all languages."

The lesson which Swedenborg taught with the confidence of assured conviction was that the law of continuity from the least to the greatest remains unbroken when we pass into the spiritual world. "To Swedenborg," as Mr. F. W. H. Myers truly says, "belongs the first emphatic announcement that this life and the next are morally continuous." There is no place for idle luxury, for monasticism, or for sacerdotalism, in such a scheme of eschatology as this. Swedenborg, in fact, tells us "that a life of charity towards our neighbors, which consists in doing what is just and right in every employment, can only be exercised in general as man is engaged in some employment." Such a life tends more truly heavenward, he says, "than a life of piety without charity." As we open our life here and hereafter to the Divine influx, we become conscious partakers of the Divine life; if we close our life to this influx, God still abides in us, but we are not in God.

To these views enlightened Christian thought at the present day is assuredly tending. And whilst we cannot accept many of Swedenborg's statements in the light of modern Biblical scholarship and of our present scientific knowledge,* yet theology and science are both under a great debt to the Swedish seer, who "took philosophy and science from earth to heaven, as Socrates had called down philosophy from heaven to earth."

W. F. BARRETT.

* As the author on a former page has expressed his belief that Swedenborg was divinely illuminated, he may expect the time to come when greater enlightenment than that of the present day will make Swedenborg's statements acceptable.—*Editors.*

WINGED ANGELS IN THE WORD AND THE WRITINGS.

NEW-CHURCH people generally are well impressed with the fact that the popular conception of angels, as a specially created order of beings distinct from and superior to the human both in origin and form, is a mistake. They have become familiar with the teaching that "*man* was created that he might come into heaven and become an angel," and that "every angel is in a perfect human form." Says Swedenborg:

That the angels are human forms, or men, I have seen a thousand times. For I have spoken with them as one man with another, sometimes with one, sometimes with many in company, nor have I seen with them any difference from a man as to form. (*Heaven and Hell*, n. 74.)

From all my experience, which is now that of many years, I am able to assert that angels as to their forms are altogether men; that they have faces, eyes, ears and breast, arms, hands and feet; that they see and hear each other, and speak together; in a word that there is nothing whatever wanting to them that belongs to a man, except that they are not covered over with a material body. (*Ibid.*, n. 75.)

As to their origin the same witness testifies:

There is not one angel who was created such, nor in hell any devil who was created an angel, but all in both heaven and hell are from the human race. (*Ibid.*, n. 311.)

This is in harmony with what we read, in certain parts of the Word, of angels appearing to men on earth; as in the case of Abraham when he sat in his tent door at Mamre and "three men stood by him." The patriarch offered these men the customary hospitality of the times, water where-with to wash the dust of the journey from their feet, and bread to eat. For apparently there was nothing to distin-

guish them outwardly from the ordinary traveller. And yet it is evident from the narrative that they were angels of the Divine Presence, and that their message was delivered by them, and received by Abraham, in that capacity. Similarly, two angels came to Lot at Sodom, who found hospitable entertainment at his hands, accorded to them as men cast in the usual mould and subject to the common needs.

Gideon, threshing wheat by the winepress at Ophrah, receives a visitor, enters into conversation with him and is greatly impressed by his discourse, but does not know that the visitor is an angel, until something very unusual happens; a miracle is performed as a sign from heaven. A like experience is related in connection with Manoah and his wife, when it is stated, "Manoah knew not that it was an angel of the Lord."

Joshua, appointed to the leadership of Israel, lifts up his eyes by Jericho and sees a man standing over against him with a drawn sword in his hand. The man to all appearances is just a soldier, who may be a friend to Israel, or an enemy. Challenging the stranger Joshua demands to know to which side he belongs. At the answer the astonished leader falls on his face to the earth, for the man he now discovers is an angel of God.

Such instances may be quoted—have indeed been repeatedly quoted—in confirmation of the assurance that angels, as to their forms, differ in no respect whatever from men on earth; that they are of like size and proportion; have the same number of limbs; and not diaphanous or wraith-like beings transparently ethereal; do not wear halos round their heads nor call attention to themselves by any kind of luminous aura on photosphere. In their progressions they neither float nor fly, but walk securely, in the approved mundane fashion, upon two feet. They are innocent of the traditional bird-like equipment of wings, and are no more capable of travelling upon clouds or winds than are the inhabitants of this world. The truth of the familiar couplet,

Angels are men in lighter bodies clad;
And men are angels loaded for an hour,

is not to be verified by any reference to respective bodily weight; the comparative heaviness of the material frame is not a matter of pounds avoirdupois, but of response to the dictates of the soul; the lightness of the spiritual is in its capacity for swift obedience.

But while such assurances, and the Scriptural confirmations cited, may seem amply sufficient to set every mind at rest upon the subject, the fact remains that not all the references to angelic beings in the Word are of the same character. There are cases in which the evidence would seem to point in another direction. Take for instance the declaration in the Psalms of the making of "His angels spirits, His ministers a flaming fire," and the statement that when the angel of the Lord appeared to the shepherds at Bethlehem, "The glory of the Lord shone round about them and they were sore afraid." In Exodus we read of the angel of the Lord appearing to Moses "in a flame of fire out of the midst of a bush," and Swedenborg tells us that the pillar of cloud and fire by which the Israelites were led in their journey from Egypt was really a company or choir of angels in the midst of which was the Lord Himself.

In Genesis there is a record of "cherubim" placed at the east of the Garden of Eden, and a flame of a sword turning every way to keep the way of the tree of life. These cherubim or cherubs have a peculiar interest for us. They represented in a peculiar way the Divine protection and providence. But they were not a specially created order of being, called into existence for this purpose. No order higher than the human has ever existed. They could be no other than angels. The appearance they presented is indicated in part, later in the same book, where instructions are given for the furnishing of the ark with certain mystic effigies. "The cherubim shall stretch forth wings on high, covering the mercy seat with their wings." These effigies were made of gold, beaten and shaped to a prescribed pattern. The same pattern was followed in the temple built by Solomon. Solomon's cherubs were of the olive tree, overlaid with gold, "and they stretched forth their wings so that the wing of

the one touched the one wall, and the wing of the other touched the other wall and their wings touched one another in the midst of the house." (I Kings vi, 27.)

Isaiah describes an awe-inspiring vision he had of the Lord, sitting upon a throne, high and lifted up. "Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." And one of the seraphim came flying to the prophet with a live coal in his hand. "Seraphim" is a word that expresses *burning*, and also what is *noble*, while "cherubim" is from a root signifying *grasped*, or *held fast*. The mystic beings designated by these names differed doubtless in their appearances, as they did in their functions, but we have no reason but to believe that in themselves they were simply angels, differing as one angel may differ from another in glory. Ezekiel furnishes an account of four living creatures which he saw, every one of which had four wings. "The sound of the wings was heard even to the outer court of the house, as the voice of the Almighty God when He speaketh. And the cherubim lifted up their wings and mounted up from the earth."

It is to be observed that Swedenborg refers to these winged creatures as "the cherubs, or angels, seen by Ezekiel."

Zechariah testifies that on one occasion he lifted up his eyes and looked and "behold there came out two women, and the wind was in their wings; for they had wings like the wings of a stork." John writes of four beasts in heaven, almost identical in their description with the "cherubs or angels" of Ezekiel. They had six wings each, full of eyes within. And he also records the fact that to the woman, who was clothed with the sun, were given "two wings of a great eagle that she might fly into the wilderness."

To all this may be added innumerable passages in the Psalms, and elsewhere, in which wings are attributed to the Lord. "Hide me under the shadow of Thy wings!" the Psalmist cries; and again, "Under the shadow of Thy wings

I will take my refuge," and "He will cover thee with His feathers, and under His wings shalt thou trust." In Exodus we read, "I bare you on eagles' wings and brought you unto myself." And in Deuteronomy, "As an eagle fluttereth over her young, taketh them, beareth them on her wings, so the Lord did lead Jacob."

Of course it is an easy and withal a satisfactory method of disposing of such an array of Scriptural testimony in favor of angelic wings to say that it is to be understood figuratively and symbolically. It can be understood in no other way. The cherubim and seraphim were representative forms, plainly emblematic. There is no inconsistency involved between the dramatic descriptions given of these in the books of the prophets and the rational conclusion already arrived at, namely, that angels, as to bodily form, differ in no respect from men and women upon the earth; that they have precisely the same anatomy and adopt identical methods of progression; and we should be no more justified in taking these references to wings as expressing *literal* facts than in supposing that because the "wings of the wind" are mentioned, therefore the wind must be a creature shaped and equipped like a bird. As rational readers of the Word and the writings we accept the spiritual interpretation, remembering the correspondence of natural things to spiritual, and saying, "Wings denote spiritual truths, and likewise powers;" "feathers signify the things of faith, an abundance of the knowledges of truth and good." "By angels," also is meant "something of the Lord."

Wings of cherubim and seraphim, living creature and worshipping beast, flying woman and omnipresent God, alike represent and express the foresight, the circumspection and the all-protective power of Divine Truth by which men are attended on their way through life, the sole and sufficient means of their uplifting and advancement in time and to eternity.

But a point that is very apt to be overlooked in coming to this quite happy and surely unassailable conclusion is that the *appearance*, by which a spiritual truth has been con-

veyed, remains as its approved expression. When we are intromitted by Divine mercy into the spiritual things of the Word, and the inner content of revelation has been made known to us, we do not therefore reject the envelope of its message. The letter of the Word continues to stand for us as the ultimate, the basis and the containant of the truth. It is the fact, and no mere fancy, that Isaiah saw seraphim winged for covering and flight; that he saw them with natural spiritual eyes; not as abstract truths to which wings correspond; but as veritable wings themselves: just as we in this world see with natural eyes the wings of birds; and just as Sir Hans Sloane and Martin Folkes conversing together in the spiritual world according to the narrative in D. L. W. saw a bird which appeared to them in order that they might examine it from their expert knowledge and see whether it differed in the smallest particular from a similar bird on earth. Sir Hans "held it in his hand, examined it, and declared there was no difference. He knew indeed that it was nothing but an affection of some angel represented outside of the angel as a bird, and that it would vanish or cease with the affection that produced it. And this came to pass." (D. L. W., n. 344.) It is the fact, and not poetic fiction, that Ezekiel beheld the cherubim of God. The appearance in each case was an adaptation to the state of the beholder. It was appearance only, and not truth itself; but it was *true appearance*. The account given in the Word is still an adaptation to the states of its readers; and its appearances are as true today as in the days of the prophets. No other appearances would so well convey the truth. No other forms but those of the "cherub or angel" could strike with the same instancy and completeness the high note of ineffable attainment to which they are intended to point. They are the expression of the inexpressible; the vision in which the man—mere trembling mortal, prone to err—is lost sight of, and only the wonder and glory of a Divine investment appears; the coverings of the feathers of Omnipotence. Under the merciful sheltering of these wings of Power the man of unclean lips, crying, "Woe is me, for I am undone!"

is fain to hide himself; for it is borne in upon him that what he sees is the vision of the Almighty "high and lifted up."

Angelhood, it is to be remembered, is never anything personal, still less *native*, to those who may be invested with its insignia; any more than royalty, in the case of kings. It is a function; and it is "something of the Lord." (H. H., n. 8.) An angel is a man, just as a king is a man; but he is also something more. A man is not necessarily an angel. Every angel is a "heaven in the least form" we are taught, and heaven is not what it is from any virtue belonging to its inhabitants but from the Lord alone.

Angels are powers. Any obstacle in the spiritual world which ought to be removed, because it is contrary to Divine order, an angel may cast down and overturn merely by an effort of the will and by a look. "Thus," we read, "I have seen mountains which were inhabited by the wicked cast down and overthrown, and sometimes shaken from end to end as though by an earthquake. Thus also I have seen rocks cleft asunder down to the abyss, and the wicked who were upon them swallowed up. I have also seen hundreds of thousands of evil spirits dispersed by angels and cast into hell. Numbers are of no avail against them, nor are cunning devices and confederacies; they see through them all and disperse them in a moment. Such is the power of angels in the spiritual world." (H. H., n. 229.) But it is more than human power; it is the prerogative of Deity Itself! The qualification therefore follows, "It must be understood, however, that the angels have no power of themselves, but that all their power is from the Lord; and that they are powers only as far as they acknowledge this." (n. 230.) We may bring into connection here the statement in the "Apocalypse Revealed," n. 245, where the wings of the four living creatures of the Apocalypse are explained as representing "the power of the Divine Truth of the Word." "By wings are signified powers, because by them birds lift themselves up, and wings in birds are in the place of arms in men and by arms are signified powers. *The six wings of the man* signify the power of being wise."

Angels are powers and they are also "wisdoms." The wisdom of the angels is no less transcendent than the power. "It so far surpasses human wisdom that they cannot be compared." "It is hardly possible to grasp the meaning of what is so transcendent." "The nature of it cannot be described in words." So the inspired writer of "things heard and seen," seems to struggle with his herculean task of uttering what is beyond utterance.

In another place he has told us that "What is perceived outwardly as flying is the appearance of the subject in itself," the subjective being indicated by its objective; and as what is subjective in the angel is his wisdom, whatever is perceived outwardly as flying, or having relation to flight, with respect to him may be taken as denoting the exalted and far-reaching view, the wide horizon, the extent of the enlightenment that has been afforded him from wisdom; also his specific mission to teach and to enlighten others that they may become wise. The wings say this, and more than this. The transcendency of it has been caught and comprehended in the symbolism of the skies; "the wings of the man signify the power of being wise;" they stand for Omnipotence, Omnipresence and Providence; they belong peculiarly to the mystic heraldry of God.

The figure of a winged sun is familiar to us as one of the mystic hieroglyphs of Egyptian art. It appears on an ancient gateway at Karnak in Egypt. We find it enshrined in the prophecy of Malachi, "Unto you that fear my name shall the sun of righteousness arise with healing in his wings." Now whether we say the hieroglyph is enshrined in the prophecy, or the prophecy in the hieroglyph, it comes to much the same thing. We have the figure, and it is a work of art; symbolic, as all true art is symbolic. No one, it may be safe to say, ever saw an actual sun in the natural world with wings, or supposed that such a thing could be. It may be doubted whether such a thing is to be seen even in the spiritual world, except under very unusual circumstances. It would be quite a simple matter for any literalist to ridicule the conception. Nevertheless the figure re-

mains an impressive one, full of tender and gracious meaning, a symbol of great glory; and if we want to give artistic expression to the idea which it embodies we are compelled to adopt the letter of its terms.

It is the same with the conception of the Divine messenger in spiritual artistry. For the appropriate embodiment of this conception we are constrained to follow the safe leading of the symbolic Word. It is a human figure, girt with wings. With twain he covers his face and with twain he covers his feet and with twain he flies. No other figure can take the place of this in the repertoire of the New-Church artist. Nor is there need for any other. No revelation of literal fact, by which we stand firmly and justly persuaded that all angels are men, once living either upon this earth or one of the countless other earths in the starry universe, can remove the necessity of clothing them in the wonder-vesture that tells of the high office they have been given to hold; and that shadows forth their endowment from on high. Take away the insignia of the seraph from picture or storied window, and what have we left? Surely the vision of seraphic splendor has been lost. The sun of our illumination has retired behind a cloud; the chilly shadows of earthly commonplace have fallen upon the scene. If the angel is there we do not know him. He is only a mortal like ourselves. We wait the revealing of the miracle, the leaping of the flame of fire.

Students of Swedenborg find, to their surprise perhaps, that the phenomenon of a winged and flying angel is not unknown even to that illuminated seer. "On a certain time," he writes in one of his memorabilia, "I saw an angel flying underneath the eastern heaven. He was clad in a cloak which streamed behind him as he flew; and he was girt with a girdle which, as it were, flamed and shone with fiery stones and sapphires. He flew downwards, and let himself slowly down on the earth near where I was standing. As soon as he touched the earth, he stood erect on his feet, and paced to and fro; and then seeing me he directed his steps towards

me. I was in the spirit, and was standing in the spirit on a hill in the southern quarter."

Addressing this angel, who has been blowing a trumpet—and is of course a Divine messenger, sent to that place for a purpose which is already partly fulfilled in the manner of his arrival—Swedenborg tells him that he has heard the trumpet and seen the descent through the air. He is prepared, therefore, by means of these arresting appearances, for what is to follow.

In another illustrative description of spiritual phenomena Swedenborg appears to so far forget what he has elsewhere labored to impress, namely, the identity of the forms of angels and men, as actually to specify the wings with which an angel was seen to fly. He says, "There appeared one angel as it were flying from heaven, *with two wings about his feet and two about his temples.*" (Conjugial Love, n. 136.) It is no unthinking carelessness we may be sure to which we are indebted for the description. Swedenborg is a careful scribe. Rather is it that he remembers and would seem to expect us to remember the law by which the states of the subject in itself are representatively displayed by outward appearances in correspondence therewith; appearances accommodated to the circumstances and needs of all concerned.

The angels keep their ancient places—
Turn but a stone, and start a wing!
'Tis we, 'tis our estranged faces,
That miss the many-splendored thing.

H. GORDON DRUMMOND.

THE SPIRITUAL VALUE OF MUSIC.

THE object underlying the examination of this subject is two-fold, first to present some thoughts on what the value of music is, and then to urge the vital responsibility which it places upon us. We are doubtless agreed, in a general way, upon what music itself is, without much definition. It is both a form of common experience and it is an art capable of the highest refinement. It is the most ethereal of the arts, and also the youngest in the world's history. There have always been pleasing sounds, and men have always sung something and produced suggestive tones on some forms of instrument. But music as an art, a highly developed system with a mission to the race is of later development than poetry, painting, sculpture or any other form of art. And our present interest is in music as a self-consistent form of beauty, a highly developed agency of expression, such as it began to be only four or five hundred years ago. Strictly speaking there is no music in nature, it is entirely a human creation. We may easily call the song of the thrush or the prattle of children or even the ripple of the brook, music to our ears, but we mean something very different from music in the sense of song or symphony. There are pleasing sounds in nature but no such sequence of melody, or harmonic grouping of tones or symmetry of rhythm as make music an art. Even the materials of which music constructs its various forms are not in nature, but are humanly produced. Nature furnishes the scenes which painters copy, the thoughts that are woven into much of the greatest poetry are inborn, sculpture imitates physical form and beauty. Music is not in the sounds only, the vibrating atmosphere, or the listening ear; it is not of the material world. The music we hear has clothed itself with physical sounds, it has expressed itself in terms

of nature but it has a spiritual existence above this. We can think music, we can read a score and hear the harmony with our inner ear which we see written on the page, we can dream music, and rejoice in harmonies that our outer ear has never heard. We have our own personal standard of what is music and what else is merely refined noise, and we differ widely in our estimates. Individually we vary at different times; a bit of music is sweet and pure to us one day, another day it seems harsh and unattractive. The combination of physical tones is the same, but the mental environment into which we receive it is quite variable. As we consider music now let us mean as much as possible,—the pleasing combinations of pleasing tones following each other in logical sequence according to some musical idea and in the spirit of a musical mood. Let us think of it as appealing not only to the affections, exciting the feelings through the senses, but also to the intelligence, arousing high and pure thoughts, lifting the conceptions and impressing good judgment; and besides, let us appreciate its appeal to the imagination, its awaking of new ideals in the hearer, because it came from new ideals in the mind of the composer. One writer says:

The essential difference between music and poetry might be brought into strong relief by showing that music primarily affects the senses and, after arousing the emotions, reaches the intellect last of all. Poetry, on the other hand, first raises up an idea, which in its turn excites the emotions, while it affects the senses only as an extreme result. They pursue an exactly opposite course, for one spiritualizes the material, whereas the other materializes the spiritual.

While there have been closely-discriminating students who object to the statement, we may be safe in falling in with the usual conception that music appeals to the feelings, is in a general sense the language of the affections, a medium by which one sensitive soul may express its sentiments and moods so that another may hear and understand. It is not a language of definite statement like the speech of the tongue, but a language of general impressions, sug-

gestive of much that it does not say, liable to be misunderstood, more likely to be felt vaguely than grasped closely.

It has been said that music is entirely of human origin, a man-made creation. Yet the Creator of all gave man his musical instinct, his ability to conceive of melody and harmony, a voice to sing, materials from which to make instruments, and a sensitive ear to catch and enjoy the fruits of the musical imagination of others. Music is perhaps the greatest achievement in which man has used gloriously his Creator's gifts and very little abused them. Man has worked wonders in developing the substance and form of music. It remains now for him more fully to let it fulfil its sacred mission, that is, to use its spiritual possibilities for the souls of men. For the Lord has given a two-fold purpose to everything of His creation, and man should properly do the same with his handiwork. Beauty and use are the two elements to be fulfilled by any creation; God intends everything He has made to both please and bless man, to give him happiness and also profit. The dual purpose is especially obvious in any form of art, one ideal is beauty, the other use, and art has fallen short of its mission if it has pleased only and has not sought to improve mankind. Music is less capable of abuse than any other form of art, and yet it can fall short of its useful possibilities if it is merely enjoyed and not made profitable for mental and spiritual development. It can of course fail to be beautiful in the judgment of most people, and fail to be accurate and orderly according to the laws of harmony and musical form, and yet have enough crude beauty to please an untrained taste. But true music has a beauty of its own which will even survive the criticisms of its own time and prove its genuineness to a succeeding generation; and having beauty it has also a possibility of use in the cultivation, refinement, and uplift of humanity. How often we pass judgment upon a piece of music according to our own momentary impression of its beauty, and, unless it appeals to us as pretty, cast it aside! We may be losing the joy of a beauty that would, as we say, grow on us with greater

familiarity; and besides, we are preventing it from influencing us with its particular lesson; we are not giving it an opportunity to make us grow. Let us not say too quickly that the world is too full of beautiful music to spend time with that which is not even attractive at first. It may be beautiful without our being able to catch the beauty at once; and besides, it may help us if we cultivate acquaintance with it. The purpose that inspires every worthy composer is to please others with beauty, or help others with musical truth, or both; and the good he puts into it we can profitably strive to get out of it. It is not so much that we learn facts from it as that the process of study cultivates; the increasing acquaintance with a worthy musical production trains the mind and heart to get still more profit as well as enjoyment from that and other music.

It follows that music is valuable or useful, therefore, not only in the temporary enjoyment of hearing it, but in its after effects. It not only lifts one temporarily to a higher level but it leaves him higher, puts him in a position to reach still purer enjoyment and form loftier ideals. Too little emphasis has been laid upon this after effect of music, upon its educative influence over human feelings as well as thoughts. We have taught and studied music with the purpose of greater familiarity with a wider range of compositions, a truer appreciation and better ability in rendition, and in original composition. We have not thought so much of music as a moral agency for cultivating the affections, purifying the imagination, stimulating love of the beautiful and the useful everywhere, and yet this is its larger field of use. Most of our schools have made music compulsory, and the valuable effect already has been enormous. It is the nearest approach to moral training which our public school system undertakes. And still the emphasis is too emphatically upon the training to read music and know certain standard pieces, rather than upon ability to feel music and appreciate its message. Children easily feel the moods of musical expression, and can ap-

preciate sensible interpretation of its significance and beauty. We are laying the foundation for their lasting enjoyment and certain profit when we encourage them in a fondness for music, when we help them to feel the difference between good music and tawdry imitation. They are not likely to grow into appreciation of good music without being at the same time cultivated to more refined taste in other lines of art and in general knowledge. But music itself is perhaps the easiest way to reach and cultivate this æsthetic sense, for children naturally like it, and are inclined to enjoy the hearing and rendering of it, if they are led in an interesting way.

The after-effects of music are no less helpful to adults. Their feelings are even more sensitive because softened by experience of contact with the many influences of the world. Their minds are better able to grasp the musical ideas of the composer, appreciate the ingenuity of construction and development in a composition as well as its originality of melody and harmony. They are able to compare the good music with the poorer quality because of maturer judgment. And they can select their own course of training and appreciate the progress that is made. We are apt to smile when a person of forty or over says he or she is taking music lessons, and yet it should delight us. They are doing a most sensible thing, making an opening for both enjoyment and profit of a high kind. How much more valuable and profitable than bridge lessons, or embroidery lessons, or even Browning classes, when followed as a fad. Music, even of the simplest character, blesses every home in which it is given a place. It centers interest on a thing of beauty and purity. It takes people outside of themselves and turns their minds upward and outward. It is an enjoyment that is enhanced by being shared with others. It forms a center of interest for friendly groups. It gives men something to love and cling to as well as enjoy. Not many can love a particular thought, or feel especially affectionate toward a line of reasoning; they may be fond of a poem or a picture, but love for a song or a

melody is a more tender and sensitive affection. There are certain harmonies that thrill us and particular modulations or progressions that touch our feelings whenever we hear them. These become like dear friends whose greeting is tender and affectionate; and they are friends worth having, for they can exercise a wholesome influence over us, besides pleasing us with their presence. Love of the beautiful is more than an ethereal interest for unpractical men; it is a precious help in the practical course of every-day life, it can color every duty with pleasing appearance, and lighten every burden, as a song lifts the heart. Even music that is distasteful and unwelcome may serve a kind of spiritual use, as a form of temptation from which one can emerge stronger, as, for instance, when a neighbor's daughter practices five hours a day on simple things and clings to her mistakes, or when the man in the apartment above plays his clarionet before breakfast in the morning and again late at night. There are many extenuating circumstances to justify them and not much to excuse our impatience. We can either learn to enjoy their efforts or we can move. Or perhaps we can arbitrate and adjust the times and circumstances of practice; at any rate let us be careful not to discourage the pursuit of music by young or old; for it will bless them much more than it can disturb us.

But let us look at the spiritual value of music from another point of view, that of our relation to heaven and our preparation for life there. Is there music in heaven for which our training here can fit us, or is music, as a fine art, a thing of this world only? Does music depend solely upon sounds in the atmospheric air of earth or is the heavenly atmosphere equally adapted, or even more perfectly, to the transmission of spiritual sound? Our questions are answered by reason and by experience. If there is audible speech there, music must have an equal opportunity to express the affections and carry happiness to others. The chief effects of music here are upon our inner lives, our soul's development, upon the part of us that must

survive the grave. It seems reasonable to suppose that so useful an influence and so fruitful a source of pure pleasure would not be lacking in a realm of eternal character development and increasing happiness. People instinctively expect that there will be songs at any rate there; they look forward to singing that so-called new song of praise to the Everlasting Lord. It is a little harder to think of instrumental music there, but it is most natural to consider the glories of song as part of the joy of eternal life. Unless music in highly perfected form continued in heaven we could find little justification for so many noble men and women of genius devoting their natural lives to its cultivation. Whatever on earth God stamps with His approval, and causes to flourish nobly, must have a spiritual value that will abide forever, for in His view temporal things are all estimated according to their eternal use.

But we have stronger evidence of the survival of music. The Bible speaks plainly of the spiritual use of song; it tells us also that angels sang before the Lamb of God each one having a harp in his hand: no man could learn that song but the redeemed of the Lord; music was the worthy expression of their spiritual attainment. David, the great musician of Israel, declared "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being." Of Elisha it was said, "When the minstrel played, the hand of the Lord came upon him," as if the enjoyment of music helped to put the prophet into a condition to receive the Divine message. Sensitiveness of the soul to music will always preserve that spiritual susceptibility, and its larger use will develop in the spiritual world. The testimony of our great modern visitor to the spiritual world bears out the claim. He says "There are in Heaven music and singing in the greatest perfection." (*Conjugial Love*, n. 6^o.) "The modulations of singing and music are heard there as in the world." (*De Verbo*, n. 3^o.)

All heavenly joy produces gladness of heart which was testified by singing and then by stringed instruments, which emulated and

exalted singing. Every affection of the heart produces singing, consequently the things of singing. The affection of the heart is celestial, the consequent singing is spiritual. That singing and its like signifies what is spiritual has also been evident to me from angelic choirs, which are of two kinds, celestial and spiritual. Spiritual choirs from their vibratory singing tone, to which the sound of stringed instruments can be compared, are very different from the celestial. (*Arcana Cœlestia*, n. 418.) Human singing is not to be compared to angelic for sweetness and harmony. (*Arcana Cœlestia*, n. 3893.) The singing of heaven is nothing else than an affection of the mind sent out from the mouth as a melody. (*Conjugial Love*, n. 155.)

Heavenly songs are nothing else than sonorous affections, or affections expressed and modified in sounds, for as thoughts are expressed by speech, so are affections by songs. (*Conjugial Love*, n. 55.)

This same witness tells us of special days of celebration in various regions of heaven:

In the forums at such times are orchestras raised, surrounded with ballisters formed of vines planted thick together, from which hang bunches of ripe grapes; within the ballisters in three rows one above another sit the musicians, with their wind and string instruments of various tones both high and low, loud and soft, and beside them sit singing men and singing women, who entertain the citizens with the sweetest music and singing, both in concert and solo, varied at times as to its particular species; these concerts continue on those days of festivity from morning till noon, and afterward till evening. (*Conjugial Love*, n. 17.)

Spirits are so delighted with harmonious singing that they become as it were spell-bound. The sweetness penetrates their interiors.

But enough of quotation. Certainly music has a place in heaven. We can hardly conceive of music in the infernal regions; there must be only inharmonious noise there, unpleasant raspings of passionate feeling. Music depends upon harmony of parts, whether sounded together or in melodic succession, and order and logic govern its structure. No harmony or pleasant order can maintain in a life of contraries, opposition and selfish contention. Music is of the heavens, and as we have learned it upon earth it is but

representative of a purer exquisiteness of beauty and charm that are enjoyed by the angels.

Manifestly it is a part of human duty to cultivate music. It is not an exclusive art, it is a universal blessing and it can help every individual. Not every composition will help everyone, but some music is sure to bring profit to every soul that will yield to its influence and enjoy it. Our present tendency seems to encourage only those who have some especial evidence of musical genius, who are naturally more fond of music than their companions. We like to applaud musical prodigies and are delighted when our own children show especial aptitude to the piano or violin. Our interest in the encouragement of music is therefore far too narrow. Every child has some music in him, he will respond to musical training if it is begun and pursued in the proper way. The boy thinks piano practice is only for girls because we have encouraged him to think so; he thinks the enjoyment of music is effeminate because he sees his mother and his sisters more interested in it than his father and his companions. Which do we hear more often, a lady regretting the time she wasted in practicing the piano or cultivating her voice, or the young man lamenting that he did not appreciate his music lessons and did not practice when he was a boy? Men do like music, and they would like it still more if they would let themselves have the chance, if they would only respect its beauty and its refining influence and take pains to listen yieldingly to its wooing. And both men and women need music; it is the sugar of life, not only pleasant to enjoy, but necessary to the health and strength of the spiritual body. Shakespeare makes his estimate very clear in the "Merchant of Venice":

The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, stratagems and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.
Let no such man be trusted. (Act V, Sc. i.)

It would not be right to speak of the spiritual value of music without mention of sacred melody and harmony, the service performed by music in the sphere of worship. This has always been a special field of its use; religious emotion has found its most exalted expressions in the language of sound; the praise of God has burst forth into song as naturally as flowers look up to the sun. Men have used musical instruments to emphasize the fervor of their thanksgiving and praise as instinctively as shouts of laughter betoken their mutual merriment. From the reverent tum-tum of the savage worshipper to the majestic gloria of choir, congregation, organ and orchestra, there is a vast range of musical expression of the spiritual impulse of worship. Music not only helps man to give utterance to his religious feelings, but it is powerful to stir the feelings and melt the hardness of a reluctant heart. Since the Reformation, with the dawning of a new age of religion in the world, sacred music had taken great bounds forward in its effort to carry religious feeling to a climax of beautiful and accurate expression. Within less than a thousand years music has become polyphonic, choruses have come into the rich beauty of part singing, harmony has laid her rare gifts upon the altar, the trumpets of one tone have given place in the sanctuary to an organ with the infinite speech of an orchestra, choirs have been given all the wondrous possibilities of vocal counterpoint, congregations of men and women have been given great hymns of life in which they can unite, singing parts adapted to their range of voice. One who goes to church and does not sing in the hymns, however feeble his or her effort, loses a powerful sense of spiritual uplift and discredits the church's great means of praise and source of power. In the gospel account of the last supper it is said "When they had sung a hymn they went out into the Mount of Olives." We have no record of the nature of the hymn itself, but we are sure it was sung, and it is almost certain that our Lord Himself joined in it with His disciples. The Jewish church with its wonderful psalms was a singing church. The Christian church

has been, in a much larger and deeper degree, a singing church where music has been treasured as a worthy companion of prayer. In the great future of the church, music must surely fill a larger place than ever before, as it is more and more realized that wind instruments are the especial messengers of affections for goodness, and stringed instruments serve to proclaim affections for truth, and the human voice, casting the words of Sacred Scripture into exquisite melody and harmony, is a worthy utterance of a gladsome and loyal heart. Beautiful and refined music is the very cry of religious freedom uttered according to reason. We must learn to do away with the concert elements that are endangering the sanctity of sacred music, and keep all evidences of personal display from coming into prominence in our services of worship. We may well increase the quality if not the quantity of music in our church, not necessarily the quality of rendition, for we need the poorer singing of earnest volunteers, if it is possible, more than professional finish; but we should improve the quality of musical compositions that are given a sacred place in our worship. Accepting music as an agency of spiritual communication, we must ever increase its value.

If there were time it would be appropriate to include thought of the physical and psychological effects of music, for whatever truly benefits body and mind and makes them better adapted to serve the soul, has spiritual value. Much has been written upon the relief of pain by music, the soothing and strengthening of the nervous system, the stimulating effect upon the heart, and the distinct improvement of digestive ability. There is certainly no more wholesome after dinner enjoyment than music, at least for all except the singer. Much more has been written concerning the effects of music upon mental states and conditions. The most familiar allusion is that of the effect of David's harp-playing upon the dejected and perturbed spirit of Saul. That music can overcome a sense of dread or fear is unquestionable; that it can revive a discouraged mind and invigorate a timid heart is indisputable; that it can stir the

passion of a lover and strengthen the courage of a hero is incontrovertible. Music is a specific for the hypochondriac: it is a powerful antidote for the blues; it is even effective as a deterrent of insanity and a corrective of mental eccentricities. The eccentric musical genius is queer simply because he is so small that music cannot enlarge him; its true spirit is above and beyond him. Probably music is really saving him from a worse condition of eccentricity than he would have developed without it. The ancients gave high recommendations of the therapeutic value of music. Some extremists have thought to give definite prescriptions of certain kinds of music for the treatment of certain phases of mental disorder, a mazurka in E major for melancholia, a nocturne in D flat for dread. But, all levity aside, music has a curative value for the various ills that spirit is heir to, if not flesh also; its power as a preventive of mental disorder is unmistakable, and as a means of mental relaxation, a restorer of tone to the overstrained sensibilities, its efficacy is not to be questioned. And all will agree that help to body and mind means value to the soul. If music makes life here more beautiful and useful it serves eternal ends, if it betters human conditions and lifts men and women, yes, and children also, above the plane of sensual pleasure into the region of æsthetic enjoyment and spiritual profit, then it belongs to all mankind and everyone needs it.

There is little excuse for being without the influence of some music today, for we have it furnished in all varieties and through a large range of instrumentalities. We can go to church; concerts are abundant and low-priced, and many of them free. Most have pianos and the mechanical players will supply the skill that we failed to develop when our mothers wished it. The disc machines provide grand operas and brass bands; and now devices of the telephone let us enjoy concerts at the receiver. No one who loves music need sigh for it in vain; and to confess that one dislikes music is a cause for shame. Every normal person likes music; he has affections, and his affections are more

or less sensitive. He may not like certain kinds of music, but he is sure to respond to some kind, and he owes it to himself and to his companions to develop that capacity into something higher. He is sure to be surrounded with music here, and he ought to take advantage of it; he may be sure there is music in heaven and he would better prepare for it. Let him be convinced that music is more than a pleasurable indulgence for those who like it, that it is a channel of spiritual influence which every man needs, a universal language that everyone can, more or less clearly, understand; a treasure within the reach of all, a diamond, valuable in its unpolished state, but also worth all the finishing care which culture and training can give it. Man has found it in the bosom of the world, has polished it to the prismatic beauties of harmony, but the precious stone itself, the substance of music, is the gift of God.

PAUL SPERRY.

TROBRIDGE'S NEW LIFE OF SWEDENBORG.*

TROBRIDGE's new life of Swedenborg is naturally based upon his former life of the great Swede, and is in fact the previous work re-written and enlarged. It has good readable type and every sign of an up-to-date production which is not least in evidence through the sixteen pages of carefully produced half-tone pictures that cannot help proving of great interest to any reader at all interested in the subject of which it treats. One who has enjoyed the attractive first edition and now takes up this new issue, will at once feel thankful for the growth of the subject in the author's mind during a comparatively short time. The seventeen chapters of the old volume have expanded into twenty-one. The increase has been accomplished partly through dichotomy, the well-known process in cell-life. This is the case in old chapter five, "Later Philosophical Works," which has gracefully split into an enlarged five, "In search of the Soul," and a new six, "The worship and Love of God." Another growth has been by budding, through which a former suggestion has grown into chapter twelve, "The Science of Correspondences," and chapter fourteen, "Marriage on Earth and in Heaven." Both of these are material additions on two important topics. Chapter nineteen on "London Haunts and Habitations" is an entirely new growth, and will be welcomed, both for making more real the place where Swedenborg spent much of his time as student and author, and also for giving New-Church people visiting London a wider opportunity for seeing sights in the insular metropolis.

* *A Life of Emanuel Swedenborg*, with a Popular Exposition of His Philosophical and Theological Teachings. By GEORGE TROBRIDGE. London and New York: Frederick Warne and Company, 1912. xi+337 pp., illustrated, 12 mo. Price, \$1.00.

The author's evident effort to produce a more useful, more reliable and really helpful volume is evident on nearly every page. We find patronizing terms, like "our hero" changed to a more dignified mention of the name "Swedenborg" (p. 48), or the "circus," savoring so much in America of sport and the not over-refined sporting world, transformed into "arena" (p. 57). Again we gladly see doubtful qualifications of Swedenborg's writings, like "dull reading" omitted, and expressions that admit of doubtful interpretation changed to what express more definitely the meaning of the writer; so that, for instance, no one may halt at the statement that the religion that Swedenborg teaches "does not require that men shall . . . deny themselves the pleasures of the body," when it is transformed (p. 137) into [men need not] withdraw themselves from the world, and deny themselves the pleasures it offers." Surely the old idea, that a life of religion must be a joyless life, needs to be avoided, as well as that other, that the rewards of pleasure and satisfaction accompanying any worldly well-doing are in themselves wrong; for every deed has its appropriate accompanying reward, and the result from the enjoyment of this reward does not depend upon it so much as upon the attitude of the Soul which drinks in the joy.

We wish the author had used the pruning knife more rigorously, and rid his work of such information as that some find in the "Earths in the Universe" "ridiculous statements" (p. 206). Moreover, his criticisms of Swedenborg's "crude" conception of art, or architecture, and of his lack of appreciation for nature's beauties (pp. 48, 61, etc.), were certainly ill-advised. By what process of immediate transformation could Swedenborg have come to appreciate the essence of art and beauty when he saw it in the spiritual world, if he had not appreciated art and beauty, veiled in the natural world, before? Is there any poet who has written more exquisitely touchingly in appreciation of the world of flowers, gardens of delight, miracles of rainbow tints.

majesty of temples,—yea even of the vivid contrasts of the hideous,—as has Swedenborg? Surely, if his senses had not been prepared from his youth, he would have had neither eyes nor ears to perceive them in another world!

If it were not for further distinct merits which this "Life of Swedenborg" possesses, I might content myself with pointing out a few typographical errors, end my observations with the customary compliments, and then stop. But it is just for these distinct merits that I allow myself to go a little beyond, even at the risk of appearing a trifle critical,—though I reserve in my own heart a warmly sympathetic feeling for the author.

The book is just of the handy size to serve, with many readers in our time, as a welcome missionary. To the multitude of minds, whose knowledge of Swedenborg's name is coupled with so many contradictory statements, it will come as a friend to give helpful information, with just enough from his writings and from those of persons who understand him, to make men know whether it will be worth their while to spend further hours with him. In any case it gives a real picture of one whose name seems to be ever in the ascendancy, a name which one is liable to meet in a summer novel, attached to a piece of music, or in a serious commentary on the Sacred Scriptures.

As it seems quite important that newcomers to Swedenborg, to the New Church, or to serious life, should be met at the threshold not merely interestingly or captivatingly, but frankly and honestly (and this book is an effort well calculated to meet such a need), I venture a further step. Upon opening the book I am confronted with this introduction to Swedenborg: "Outside his own country, political events do not seem to have interested him at all" (p. ix); again he pursued his way, "heedless of what was passing in the world around him" (*ibid.*). Could one who gave such excellent advice at home on the manufacture of iron and copper be ignorant of what the world around was doing? Could he be ignorant of other countries'

financial methods, when discoursing on financial problems at home? In the face of the author's foregoing statements, what shall we make of Swedenborg's observation on Holland (p. 51, 52,) that the Lord has preserved its people from all misfortunes, because "it is a republic, wherein the Lord delights more than in monarchical countries?" His observations show that he is not talking on this and other countries for the sake of "hearing himself talk," but because he understood the political trend abroad as well as at home. His silence on political matters is no proof that he did not take any interest in them, or did not understand them. Certainly the assertion that he was heedless of such matters outside his own country does not inspire anyone to expect much breadth in such a man's books; and one may seriously doubt whether an author, deficient in larger interests, can afford any help in the trivial tasks of individual life. Is there not another explanation for this silence? Does a large heart need to talk gossip in order to show that it understands the small talk of chattering around it? Let the broad interests and the enunciation of universal principles speak for the minute interests which the author has scanned before he reached the summit from which he viewed the race, as well as its sectional fancies, and needed nowhere to hedge in his laws so that the universal might not clash with the particulars of it.

This may be regarded as a type of defect which is found more or less all through the book,—a tendency to take up a detail in Swedenborg's life or writings, and to proceed from it as from an important general concept; and it has its unfailing consequence, preventing the eye from seeing the forest, because of the multitude of trees.

Take, for example, the chapter on "Spiritual Philosophy." Here, perhaps as much as anywhere, does one miss that large treatment which is in control of all the minor details as a help to the harmonious whole. In no particular does the need of this larger view almost force itself upon us as in the matter of Degrees (p. 147 and ff.); and no other

should perhaps be left so distinctly in "large blocks," in order to avoid confusion in the mind of a new-comer. No subject prepared the way for such treatment so grandly as the topic of the Creation, which precedes (p. 142 and ff.), and exhibits the primordial trine of discrete degrees,—the Divine or Increase, the spiritual or mediate, and the material or re-active. This great distinction, coupled with the law of order, that everything perfect bears in parts a likeness to the whole, submits a Trinity in the Divine, another in the spiritual, and another in the lowest degree. The three degrees, "distinctly one" in the Divine; the heavenly, spiritual, and natural in the mediate degree; the three kingdoms of nature in the lowest,—what an opportunity to illuminate and illustrate they would offer, with no need of any confusion! And what an occasion in each concrete, to lay bare the continuousness in every degree! Even in the Divine, seen concretely, there is evidently something akin to continuousness, the Creator, Redeemer and Saviour; more so in the spiritual, where heaven (and its opposite), the world of spirits, and the realm of the natural human life, are continuous in their concreteness; and again the three kingdoms in the concreteness of nature: all exemplify a universal law so newly brought out in Swedenborg's works, when read as a philosophy in Degrees, and all so simple when read as a descending Divine order,—but full of difficulties when an attempt is made to ascend from a little detail that the author takes up, details where every point offers a ground for objections.

This difficulty may be appreciated after the definitions of the two kinds of degrees, when immediately the three kingdoms of nature are given as examples of discrete degrees "related to each other by correspondence," while the forms in each kingdom "are connected in a continuous series" (p. 147). Whether agreeing with the Darwinian evolution or not, at least the difficulty here presented is in obtaining anything like a tangible distinction between the discrete and the continuous. The shadowy idea of "analogy," by which the

three kingdoms are connected, will hardly have a clear concept of "discrete degrees." Yet the material would all be usable, if the structure were built in order from the center. The example from "the human mind" fails from a like cause, being simply brought in as another illustration without an organic connection in a well-planned series.

Whoever approaches Swedenborg, whether it be the student who is enlarging his horizon by admitting more and more stars into the constellations of his limited galaxy, or the humble, unknown individual, who is seeking for a light that shall bring more unity into his thought, peace into his life, and a certainty to his questions as they oscillate about the unknown which presses to be known,—I say, whether it be these extremes of searchers, or even the loftier theologian, who combines in a measure the separate elements of the confessed inadequacy of human learning, with that certainty which knows that to honest search every door will open in time, they all equally feel the need either of divesting their minds of nearly everything they called their knowledge in order to give themselves to a new comprehension while attempting the task of "taking him in," or of shutting the door of attention to the first real breath that blows in from his pages.

It is difficult for any man, when he sees a great beam of light breaking in from the fitting declaration of truth by another, to submit to that new light as a source; the *bouleversement* which it suggests is too great to be submitted to at once. So we see a Kant recognizing a great truth in the view of the natural man's reason as it is laid bare in Swedenborg's commentary on Genesis and Exodus. Kant recognizes it without being ready to enter above it into the inheritance of the spiritual possession in the natural reason. He makes a "great hit" in grasping the part of the whole beam that enlightened the limited field of his vision. The world about him was worldly. What use to bring to it what is other-worldly? The "Critique of Pure Reason" captivated the thought of the age, only

slightly abstracting it from the things of sense, the fancied reality of possession. But Kant's "Dreams of a Spirit-Seer" shut the door to the breath which a fuller understanding of "natural reason" and the "merely natural man" wafted in from the clime in which Swedenborg's "Arcana Cœlestia" was written.

Philosophy has a perennial invigorator in Swedenborg's writings. A partial recognition of this wrings from Emerson's humanistic soul the condescension to point to Swedenborg as a "mastodon and missourium" of the age, "a whole college" of learning; but in his complex life Swedenborg remains to Emerson the representative *par éminence* of mystics. The final acquisition of the inmostly dual and composite life which Emerson culls from "Conjugal Love" is, that "in the spiritual world we change sexes every moment;" and the beam of tinted light that had aroused the "philosopher's" admiration, when pursued to the most living of realms in truth, becomes a travesty of light, in which contented self-enlightenment chuckles over an imagined triumph, which sarcastic Logic fancies to have won over its own straw-padded "mystic."

So Science has endeavored to be magnanimous. It has sporadically invited the memory of Swedenborg to sit at the banquet table, when the toasts have elicited post-prandial eulogies of its past and present achievements. The scientific spirit is bound to do justice, and to acknowledge desert whenever it recognizes it. It has acknowledged Swedenborg's anticipations in many directions; whether in crystallography, geology, anatomy, or the cryptic cosmogony, everywhere his prior insight has had tardy recognition. But what of that? Has it aided those patient searchers in the field of necessitous accidents to see the beam which now enlightens them as an integral part, not of a Swedenborgian system, but in the form-giving principle to which his scientific transition finally led him? Does Science even as Science penetrate Swedenborg's line of progress to perceive his course as true, because it led

him to such masterly anticipations? Why, certainly not. No scientist has ever thought of making Swedenborg's writings text-books for himself or for class use. When Science has come to conclusions, it then recognizes that in specific spots Swedenborg has been there before; but what scientist has said that Swedenborg helped him to his own acquisitions? This is only another way of saying that the full light toward which Swedenborg moved is not the light that shines in present science; or if you please, that the scientist of to-day falls short of comprehending Swedenborg, the Phenomenon. And why? The reason is plain. Science cannot divest itself of itself to contemplate the magnificent whole, of which it only feels itself the integrity of the part it is.

If it is the greatest luminaries in the belletristic sky that have fallen short of rising to the whole light in which Swedenborg basked, there will come more and more a great desire of being made able to put every personal conception away, and most of all with those who have a genuine attachment for the cosmopolitan Swede. As soon as he is approached by any definite measure, or any definite modern standard is applied to him, he is sure to show deficiencies. To the scientist he is not purely scientific; to the philosophical, not sufficiently logical; to the pious, not clearly "churchly,"—simply because each, tinted with the prismatic isolations exhibited in his particular kaleidoscope, sees really an artificial portion of what in Swedenborg tends towards, and finally becomes, that masterly unit of which at various points there shines forth to his specialist readers a brilliant beam.

And it is just as true that a theologian of to-day needs to divest himself of the concepts touching his specialties of authority, of ordination, of church-organization, and of priesthood, in order to comprehend the layman who as the simple "Servant of the Lord, Jesus Christ," witnessed the judgment upon the artificial Christian church, and the organization of a new church on earth upon a spiritual

doctrine. For unless the earthly chaos had submitted itself in Swedenborg to undergo an obedient arrangement, never could his vision have become one comprehensive whole, to which the spiritual realities showed not merely a forced element, but a rational completion. And if Swedenborg only at the end of his life wrote it plain, that for his crowning work of rational sight in spiritual things all his life even from his youth was the preparation, it is all the more needful that the historian who would give us a truthful picture of Swedenborg should never lose this continued preparation out of sight, lest at such an unguarded point the whole view should be impaired.

An adequate life of Swedenborg has not yet been written. This does not mean that here and there important details have been omitted, or that actual lacunæ are perceived now and then where history has been neglectful in preserving material which his life in fact has furnished. It does not mean that biographers have not with zeal and earnestness put together from the extant detail what has been supposed the support of that view of him which the times in which we live either warrant or demand. It is just this *timeliness* that contracts the picture; and we feel that in very essential ways the "largeness of Swedenborg's intellect and heart" is what we as readers have been deprived of.

A life of Swedenborg to be true need not be bulky; but it should be tremendously large in spirit, in grasp, in the humanest of human loves. Only these can in a measure do justice to him; and they will, if the powerful whisperings of the unseen as well as the seen universe, as they breathe from his pages, are listened to with an undivided ear.

A life of Swedenborg written in that spaciousness of conception will cease to strain after the now so evident contrasts in an arithrobiotic conception, where "the scientist" wrestles with "the philosopher," and "the philosopher" is finally overcome by "the theologian." A large view of the

man Swedenborg will not look at the fruit of his life from the roots, or from the gnarled trunk and branch; it will rather view blossoms, and leaf, twig and branch, trunk and root as connected means by which the fruit has been possible and become actual. The true historian will not peep through the big lens of the telescope at a very distant small image; but by increasing enlargement of his sight will bring the real greatness nearer. Such a view will not linger over Swedenborg's apparent lack of political interest; it will not be delayed by his seeming indifference to architecture or natural scenery; it will not separate scientific pursuits from philosophical and theological research; but it will look back upon these as steps in a singularly unital life.

That there was some perception of this greater view of perspective in which Swedenborg should be regarded, our author shows in some interesting quotations. From Dr. Wilkinson he excerpts, that Swedenborg is not a scientist in the sense of searching for and bringing out new facts; but "it is as a discoverer of principles that Swedenborg is undoubtedly most valuable," although scientists themselves concede that even "his subordinate theoretical details are also far superior to those of other authors" (p. 274). Here is a hint to a new and more adequate valuation of Swedenborg, one that would properly distinguish him from the pure scientist and savant.

Another estimate from Jacob Berzelius concerns Swedenborg as an anatomist: "I am surprised at the great knowledge displayed by Swedenborg in a subject that a professed metallurgist would not have been supposed to have made an object of study, and in which, as in all he undertook, he was in advance of his age." "He was not only in advance of his age in Science" says Dr. Wilkinson, "but in the use he made of his knowledge; for his *physiological studies were only undertaken as a basis for his profound psychological speculations.*" To this Conventry Patmore adds: "We have had only one psychologist and human physiologist (at least, only one who has published his

knowledge) for at least a thousand years, namely, Swedenborg" (p. 274).

We have here an index as to the manner in which Swedenborg should be viewed and estimated. His "Principia" in the way of a cosmogony is a vast stupendous movement, in which the least element (the point) is instinct with the efforts of the whole. The same large motion is in the living world; only here it is a *living* force acting upon the dead energy, everywhere producing everything "by motion, in motion, for motion,"—because higher still in the living motion acts Life itself from within, the Esse as the Center.

Swedenborg's idea expressed as a philosophical concept may be said to have been at last framed in Bergson's "*Perception du Changement*" or the "Philosophy of Change," where mutation is the result of the descent of Life into the ultimate plane of inertia, where the Source appears to be hidden, or more properly to hide itself.

If Swedenborg's ascent from the field of dead necessity to the living and animate, and finally to the Self-Existent, can thus be viewed as it were retrospectively, or from the end for which it was preparing, there will needs come a new view of his final writings. In them will not be seen a "*bouleversement*," no sudden change of a prestidigitator, but the continued investigation by a most rational mind of principles, and this investigation accompanied by an increasingly sincere acknowledgment of the Esse as Life in itself, and the humble ascription of every "find" and "discovery" to the Supreme Source as an influx and a gift from it, and with the complete disclaiming of any merit or desert of his own in the expanded intellect.

If Swedenborg's later writings are divested of these continued affirmations of the Source whence he knew them as coming to him, his writings would appear as calm personal exegesis of Scripture, and as collected discussions of doctrines upon the former as a basis. Upon this naked basis, as it were, the ultimate value of the teachings of

Swedenborg in fact depends; and the ascent to the interior spiritual reality will remain with others, as with him, the personal growth in personal spirituality.

This is neither a broad nor a hidden hint to an expurgated edition of Swedenborg to use as the basis for a history of the man,—the writer has no use for expurgated editions of Swedenborg. The reader of Swedenborg, however, who comes to his works as a natural man, should be assisted in every possible way to have a proper connection made with his natural reason, and Swedenborg's own offers the finest opportunity to make such a connection; it is itself a unique ladder that stands firmly upon the earth, and whose top reaches into the interior recesses of spiritual reality.

May we not reasonably hope that a future life of Swedenborg will aim to get still closer to the unique spirit that pervades Swedenborg's development from his early manhood to his serene old age?

J. E. WERREN.

EDITORIAL DEPARTMENT

THE SPIRITUAL SIGNIFICANCE OF FUNDAMENTAL DEMOCRACY.

THE world-wide drift to democracy is the most striking feature of modern civilization and stands in close relation to the new religious revival now going on. A glance at history shows that democracy has appeared hitherto only with complications which restricted its free development. In Greece, the classical instance of democracy, suffrage was limited to the "upper classes"; and political action, as social institutions in general, was really determined, not by public sentiment, but by the views and interests of a small group of dominant individuals. It was individual genius and effectiveness, not the sentiment and views of the masses, that decided public questions. At all times the governments of Greece were really oligarchic. This was also true of republican Rome. In Mediæval Europe, notwithstanding the native democracy of the Teutonic peoples, the church was the dominant factor in all departments of civilization. A radical democratic spirit appeared, however, in the Renaissance and in Protestantism. In the French revolution, this spirit broke out with tremendous and destructive violence. The result was not so much democracy as political chaos, which soon gave way to imperialism. At the present time France is experimenting with democracy under the rather severe restrictions of bureaucracy and militarism. In Germany, and especially in England, the democratic spirit has always been strong, but held in check by the institutions of royalty and nobility. The legislative function of the English government is perhaps the most democratic in the world, and this form of democracy extends to the English dependencies.

In this survey we find no instance of a really free democ-

racy, but with the discovery and settlement of the New World unexampled conditions for the development of democracy were furnished. The colonies, especially the English colonies, grew up under local governments which, feeling only indirectly and remotely the royal sovereignty, became more and more the instruments of the popular will, and in the end became perfectly organized independent democratic states. In Virginia, among men with the education and the wide administrative ability of their English ancestors, arose the true genius of fundamental democracy, Thomas Jefferson. No doubt Jefferson drew his democratic breath partly from the spirit of the French Revolution, and especially from the enthusiastic theories of J. J. Rousseau, but his English traditions and the atmosphere of well trained administration in which he was bred, tempered his political judgment and adapted him to the existing conditions. Under his inspiration, the ideal of an absolutely free democracy was developed in public sentiment and opinion, and this ideal was, under certain important restrictions, embodied in our Federal Constitution and government. A genuine fear of democracy and a deep-seated anti-democratic conviction, best personified perhaps by Alexander Hamilton, but shared by all of the early framers of our government, secured certain safeguards against a direct and inconsiderate expression of the popular will. Ever since, during the whole course of our political life, the democratic and anti-democratic elements have been in perpetual conflict and have, in rather complicated fashion, determined the organization and careers of our political parties. With the growth of our industrial life the earlier aristocratic antagonism and control have gradually given place to a most powerful and resourceful plutocracy: so that in our day we find plutocracy and democracy face to face in a determined and relentless struggle for the possession of the government. The forces that are being marshalled in view of the incoming Wilson administration seem destined to make the issue between democracy and plutocracy sharper than ever. If we may read the signs of the times, the ideal of fundamental democracy is about to take

a more definite form than ever before. Under these circumstances, it seems almost certain that the problem of fundamental democracy will be worked out first in this, our own country.

The problem of democracy is the problem of the ages. History shows that with much wavering there has been on the whole persistent progress towards the democratic form of government, and it is reasonably certain that this progress will continue. We must, therefore, face the question, whether or not a fundamental democracy is practicable and politically best; and our answer to this question will depend upon whether or not we can see in democracy a genuinely controlling spiritual force.

In view of the fate of historic democracies, we cannot shut our eyes to the fact that there are serious difficulties and dangers in any form of democratic government. It would seem that in the best of democracies the "ignorant masses" are inevitable, and that self-seeking demagogues will have the opportunity to play upon them. Then, too, government is largely a matter of technical knowledge, and the masses are not supposed to have this knowledge and therefore cannot make use of it in selecting their representatives and officials. Moreover, the masses are subject to the mob spirit, and are therefore liable to inconsiderate and disastrous action. In short, the prime requisite of a successful democracy is education; industrial, moral, spiritual as well as intellectual. Moral and industrial training, spiritual elevation and cultivation, must go hand in hand with the education of the intellect. With unerring political insight Jefferson was one of the first to realize that democracy must rest on an educated public. He therefore spent his later years in establishing the University of Virginia as the crown of the state's public school system. But our public school experience shows how difficult it is to educate even a considerable proportion of the mass of the people. So it appears that we are driven back finally to a hopeless and helpless mass of ignorance with which democracy, as any other form of government, must contend. This, no doubt, is an essen-

tially difficult and dangerous feature of democracy; but it is not a peculiar feature. The argument for democracy proceeds on the assumption that the whole body of the people has more virtue and intelligence than any part. No one man, or class or group of men, can possibly have more knowledge and wisdom than the whole of which the man or the group forms a part. Democracy therefore is a device by which to secure the combined wisdom of all the people. The people, of course, may make mistakes, but, in the language of the great apostle of democracy, "If the people make mistakes, they may correct them. No one man, no class of men, has the right, or should have the opportunity, to make mistakes for them."

This argument for democracy seems to be conclusive, and the fact that fundamental democracy is coming seems inevitable. Realizing this and willingly accepting the situation, we ask two questions: Have democracies, as we know them in history, been hospitable to spiritual ideas and motives? And again: Is there in the nature of fundamental democracy something antagonistic to the very idea of the dependence of the individual upon any external source or power—in plain terms, something antagonistic to the idea of God?

In answer to the first question, we must say in the light of history that democracy is fertile soil for the growth of naturalistic and individualistic opinions and convictions. There is a close affinity, if not metaphysical identity, between naturalism and individualism; and we may remind ourselves that these tendencies in the Renaissance and Protestantism were combined with the democratic spirit. The democracy of the French Revolution was violently atheistic. Modern socialism, though perhaps not characteristically, is very commonly anti-religious; and socialistic philosophy on its individualistic side is decidedly atheistic.

But these associations may be accidental, and this brings us to our second question. Now, we must admit that the theory of fundamental democracy rests in a measure upon an individualistic basis. In this theory the individual is the prime and ultimate source of political authority, power, and action. The

individual is absolutely free to approve, accept, or reject social and political ideas, and to recommend his own ideas to the community. Is this independence, originality, and self-assertiveness consistent in any sense with the dependence of the individual upon God? Democracy, from the first, has persistently and uncompromisingly opposed and rejected the doctrine of the Divine right of kings as well as the infallibility of the Pope. According to the religious view, Popedom and royalty are Divine institutions. The Pope and the king exercise their functions by Divine appointment, and under the Divine influence, direction, and control. From the religious point of view, there is nothing abhorrent in this claim. The Divine influx into the souls of men is an essential feature of Christian faith and doctrine, and, as we know, Swedenborg teaches that there is a Divine influx into the office and function as well as into the individual. It is true that democracy may deny papal infallibility and the Divine right of kings, and at the same time affirm the Divine influx into all persons, functions, and offices. This would not sacrifice the principle of popular choice and appointment, although it would deny any prerogative to Pope and king in respect to Divine influence and guidance. The real question, then, reverts to the nature of the individual in fundamental democracy.

Fundamental democracy demands that the people, all the people, shall have a direct voice in the government which they create and maintain. In the exercise of this function all men have equal rights and are so far equally competent. Each man is an absolutely free and self-determined political unit. This implies rational and moral freedom as well. But if a man be conceived as an absolutely free and self-determined individual, must he not be likewise absolutely independent and self-existent. This is the point at which individualism and religion clash, and it is a crucial point for fundamental democracy, which rests on the supremacy of the individual. The case is all the more serious when we realize that Protestant philosophy is helpless at this point, if not positively naturalistic. Traditional dogma, in face of the situation, thunders in vain. Fun-

damental democracy cannot do without autonomous individuals, and yet such autonomy seems to shut out the idea of dependence upon God. We recognize that man's body is directly dependent for its existence and support upon the outside physical world, and we may likewise think of the body of his mental life as directly dependent upon the social and spiritual world; but both body and soul are thus indirectly dependent upon God. In this case man's independence is still secured in the fact of rational and moral freedom. Is there any way to assist man's moral and spiritual autonomy without at the same time denying his dependence upon God? Shall we say that metaphysically man is dependent upon God as his Creator, but his moral and spiritual autonomy must be held to be absolute? This is in substance the position of modern religious philosophy. But there is another view which is offered to us in the philosophy of Swedenborg. In brief, it asserts that rationality and freedom are given and maintained by God as the very essence of manhood, and with them is also given the sense of being autonomous; that is, in creating man self-conscious, God at the same time creates him rational and free. So that man has the sense of being himself, and of acting as of himself, but he can know and acknowledge that the sense of being himself is the gift of God and that he really acts from God. To put it otherwise, the characteristic function of manhood is to receive freely and rationally life from God as His gift, and use it in like manner. According to this view dependence upon God and individual autonomy are united in the one creative act.

On the basis of this view fundamental democracy may proceed with the fullest possible recognition of the individual, and at the same time with the most complete acknowledgment of God's existence and operation in the individual and in society. In this case the Divine and spiritual forces may operate in fundamental democracy with a fulness and efficiency unknown to any other form of political organization, for the reason that each individual would be both a political and a spiritual center, and the combined life of such units would realize all the spiritual possibilities, both of the individual and of the community.

Accordingly, fundamental democracy would supply the best possible conditions for the exercise of love to the Lord and love to the neighbor. It would be capable of receiving the New Jerusalem descending from God out of heaven and being established upon the earth.

L. F. H.

RELATIVE REALITY OF SPIRIT AND MATTER.

WHEN the angel rolled back the great stone door of the Lord's sepulchre, and mounted guard upon it over His resurrection, the Roman sentries, who had been placed there to guard His death, fell before Him like men smitten in battle. Such is the dread of the supernatural with otherwise brave men.

Later, when the Lord Himself, risen from the dead, suddenly appeared in the room where His disciples were assembled in wondering suspense, called together by news of His resurrection—when He suddenly appeared standing in the midst, within the bolted doors which had not been opened to admit Him—"they were terrified and affrighted," we read, "and supposed that they beheld a spirit." But He broke the spell of that awful moment by saying, not in a sepulchral voice, but in the familiar and tender tones that they had learned to love so well, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv, 38, 39).

This He said in accommodation to their thoughts and fears of spirits, and not to teach that spiritual are less substantial than earthly bodies. Indeed, His own appearing and disappearing in a manner impossible to material bodies, and nevertheless in a form as substantial to their minds as ever, and with a knowledge of all that they were doing and saying in the intervals when they did not perceive Him, would indicate that the world of His resurrection was substantial and real and closely hidden within that of their daily experiences.

And this He confirmed by all that He said and did during the forty days before His ascension; and lest they should lose their grasp of this great revelation of the spiritual world He vanished from their sight for the last time with these words upon His lips: "Lo, I am with you alway, even unto the end of the world. Amen" (Matthew xxviii, 20).

We may believe that the realization of His continued presence with them was not lost by those who had thus learned of it and experienced it, for the Gospels close by telling us that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark xvi, 20); and at the close of that generation the beloved John, an aged man exiled in Patmos, by the opening of his spiritual sight,—"I was in the spirit," he says, —beheld many prophetic signs in the world which is hidden from our earthly senses; and by Divine command he wrote them in the book of Revelation which closes the canon of the Sacred Scriptures.

Thus the Christian Church was founded upon the fact of the continued presence of the Lord Jesus Christ with men in His resurrection world,—which is certainly a living and real spiritual world, or Christian civilization rests upon an illusion. But the earthly senses are so insistent in their appeal to us, urging us to regard only that as real which they make known; and the world then was so strongly wedded to this fascinating phantasy of Eden's serpent, that this faith in a real resurrection world did not become firmly established or widely accepted. The old idea of Greek and Roman poetry prevailed instead,—that of the "shades" of the dead—shadow not substance. Homer's *Odyssey* refers to "Thin, airy shoals of visionary ghosts" (Book xi, 1.48); and Shakespeare expresses the same thought in Christian lands when he says, in the "Midsummer Night's Dream":

Now is the time of night,
That the graves all gaping wide,
Every one lets forth his sprite,
In the church-way paths to glide.
(Act V, sc. 1.)

And the ghost says to Hamlet:—

I am thy father's spirit,
Doomed for a certain term to walk the night,
Till the foul crimes done in my days of nature
Are burnt and purged away. (Act I, sc. 5.)

It was this kind of thinking, so prevalent in the superstitious ages of the past, which made the material seem to be the only world of wholesome realities, and the spiritual seem to be a world of shadowy ghosts and sickly exhalations from the grave—it was this, more than anything else, that made the resurrection of the flesh seem so indispensable to the Christian doctrine of immortality; and thence followed from a too literal interpretation of the Scriptures the conclusion that the dead must sleep until the last trump should awaken them to judgment and to a return to earthly existence—purified by fire, it is true, and separated from the wicked; but nevertheless, what an utterly materialistic conception of the resurrection and of heaven! This is what we find in the Christian literature and art of the past. In the churches and galleries of Europe such representations of the return of the dead to judgment on earth abound as memorials of this materialism, of the belief in matter as the only real world.

This sowed the seeds of the skepticism which followed when men began to think in the light of modern science. When it was clearly seen that the materials of the earthly body do "return to the dust" and are scattered to the four winds, and enter into other earthly bodies again and again, so that many men would need the same elements if their bodies were to be required for the resurrection, then the thoughtful and intelligent began to despair of that doctrine of immortality. Agnosticism, declaring that spirit is unknowable, set in, even with members of the church. So a materialistic religion paved the way for the materialistic science of the last century. When religion taught of no higher conditions for life after death than those of a purified earth, and thus made matter the only real world, science accepted it and reasoned that matter and material force are the only realities; thence

it follows that mind results from the functioning of matter; thoughts and affections are brain secretions. Thus material evolution accounted for the development of the mind and all its marvelous achievements and progress. Hence matter, having such inherent powers of evolution, is regarded as the Creator, and belief in a God of the personal kind described in the Bible as a loving Father and compassionate Redeemer and Saviour can have no rational sanction, nor can the survival of man's personality be rationally expected after the disintegration of the body at death. This is the logical outcome of materialism.

And now the great reaction is coming. It is already upon the threshold. No cry is oftener heard than that this is an age of materialism, that material riches, knowledges, pleasures, and pursuits of endless variety, so absorb men that higher things are neglected—human things, spiritual things, Divine things. But this very cry against materialism, so persistently raised, is certain evidence of an awakening from it. The causes of our absorption in it lie partly, as we have seen, far back in human history and inheritance; and partly, no doubt, in the marvelous material progress which has resulted from the discovery of the uses of steam and electricity, the invention of machinery, and the development of natural resources. The world has been kept exceedingly busy in receiving these new gifts of the Creator bestowed with such swift bounty. New-Churchmen recognize it as a part of the fulfilment of the prophecy of the second coming of the Lord; which they understand to be a spiritual coming. Everyone calls it a New Era; New-Churchmen see in it the fulfilment of the prophecy of John's Patmos vision of his glorified Lord sitting upon the throne and saying: "Behold, I make all things new" (*Revelation xxi, 5*). This is the new earth of His second coming calling into service the new forces of steam and electricity, the new gifts of invention and discovery, the new knowledges of chemistry and radioactivity, of biology and psychology, and of sociology with its emphasis centering upon cooperation, unity, solidarity, brotherhood, the common good secured by providing for the good

of every individual justly from the fruits of united industries.

And now what are the new heavens? They are not matter, they are spirit and they are real and substantial, enduring, eternal, preserving the personality of God and men. That the old ideas of heaven have fallen is manifest, for the church no longer teaches us to think of our loved ones who have ceased to breathe the air of earth, and whose smiles are no longer seen in the light of its sun, as sleeping in the dust of their material bodies; but rather do we think of them as entering immediately into renewed relations of love and thought and active service with friends who have gone before, and with the multitudes who so vastly outnumber those who are left behind. The art and literature of the Christian Church is being made new by the effort to realize and express this new conception of the Lord in His second coming as the resurrection and the life, not of material bodies to a renewal of earthly existence, but of spiritual men to a higher and progressive existence in the realities of His own spiritual world. For example we have this new hymn:

Gone! yes, but for a little while,
The parting and the pain,
Heaven shall restore the near and dear
To those they love again.
Gone, whither we shall follow soon,
With them the joys to share,
Which for His servants here below,
The Lord hath treasured there.

Gone! no, they dwell with us unseen,
They share our hopes and fears,
In our rejoicing they rejoice,
And sorrow in our tears.
Unseen, God sets His angels watch,
With constant care to keep
The ways His children walk by day,
And guard their nightly sleep.
(D. H. Howard.)

Thousands in this country have recently witnessed the presentation of Maeterlinck's symbolic play, "The Blue Bird." The climax seemed to be reached, if we are to judge by the ap-

plause, when the little hero and heroine appeared clinging together terrified in the scene of the country churchyard at the approach of midnight, when the graves were to open and the dead were to appear. But when the hands of the clock had come together, and the bell had slow-tolled the dreadful hour, suddenly the graves vanished and the little ones were left clasped in each other's arms, and surrounded in every direction by rainbow colored flowers in the glorious light of heaven, and the little lad exclaimed,

"There are no dead!"

The enthusiasm of the audience at these words, in this symbolic presentation of the new doctrine of the resurrection, indicated the popular reaction from the materialism of the past.

Our hymn continues:

Departed, but not dead; yea, more
Alive than when they dwelt
With us on earth in mortal flesh,
And all its weakness felt.

And natural science is falling in with this new leading of religion; for when the Church firmly believes in the reality of spirit as distinguished from matter, and in the spiritual presence of the risen and glorified Lord it is fit to become the light of the world. Such is the New Christian Church so far as it exists in the world. Under its influence, however indirect, we find such men, eminent in science, as Sir Oliver Lodge, who in his recent work on "Reason and Belief," insists that there is no real contradiction between scientific discoveries and Christian doctrines rationally understood; and he has made especial efforts to show that a spiritual immortality is consistent with modern scientific thought. Alfred Russell Wallace, who shares with Darwin the honor of originating the theory of scientific evolution, declares that the latest investigations of science inevitably point to God as the logical Creator and to immortality as the only logical completion of life. ("Altar Fires Rekindled." By Stephen Hasbrouck. pp. 10, 11.) And so many others might be cited to similar effect that we can truly say that modern science is no longer materialistic.

"Psychical Research" is the name of a movement on the part of such men to try to prove by strictly scientific methods that the dead are still living without loss of personality in a real world of purer substance than can appear to our earthly senses. It is a most difficult task in the very nature of the evidence sought, as has been so well illustrated by David Balasco's beautiful play, "The Return of Peter Grimm." The play opens with Peter in apparently good health, and in a home surrounded by flowers and filled with the sunshine of his own loving nature. His friend and doctor is a member of the Society for Psychical Research, and knowing that Peter has a heart trouble which may prove fatal suddenly, he persuades him to make a compact that the one who dies first shall return if possible and make his continued identity in the spiritual world known. Peter dies soon after and faithfully keeps his compact. He has no trouble about returning, for Balasco's conception of the spiritual world does not separate it from this. He is present in spirit, and in the fullest reality himself, but in spiritual substance which cannot be perceived by natural eyes. He talks to the doctor, he raises his voice and shouts to him with all his breath in vain, for his vocal organs, being organized in the substances of a spiritual atmosphere, produce no vibrations in our earthly air, to convey tremulations through the ear and auditory nerves for the mind to perceive as sound. He has the same experience with the heroine of the play, who is to him as a beloved daughter. And yet he talks to her tenderly in a subdued voice, which he knows cannot reach her mind through her earthly ears, but he finds that it does reach her heart and comforts her with a consciousness of his spiritual presence; she smiles through her tears of grief over his death; she becomes even happy as he tells her of his happiness in his new home which will always be near hers, and gladdened by her happiness, until she comes to him through the gateway of death, and beholds for herself how much more delightful and satisfying that inner world is than this outer world can ever become. And so she is satisfied, and influenced, and guided in her earthly marriage by his counsel, and feels per-

fectly sure of his care, without seeing his face or hearing his voice. And this because his thoughts and affections have been transferred to her mind and communicated to her heart without the vibrations of our earthly atmosphere of air, in which sound ordinarily travels, and of our earthly ether, in which light is conveyed, and warmth. But let us not hastily conclude that no atmospheres have been engaged in this blessed service to friendship and love, this communication of minds and hearts,—we who have passed from the use of air-filled tubes to speak from one room to another in our houses to the use of electrified wires to speak from city to city, and to the use of wireless ether waves to speak to ships crossing the ocean, let us not expect to be without corresponding means of communication in spiritual atmospheres when we leave behind the sensories of the body, which is organized in earthly atmospheres. For the soul is organized in spiritual atmospheres, the very atmospheres of affection and thought itself; the atmospheres in which love and wisdom are constantly pulsating. In heavenly life when two hearts are attuned together in love they have no difficulty in communicating the facts to each other in those atmospheres by simply directing attention to each other; and with equal ease their thoughts can be communicated by means of those atmospheres, either in silence or by an audible voice. This is thought transference, or telepathy, as it is called in this world. And in the hidden recesses of the soul it may take place between the dead and the living, in a mysterious silence, as illustrated in the play of Peter Grimm; and as confirmed by the living experience of some who have lost the outward presence of loved ones by death, and have been comforted and sustained by these inward assurances of their continued presence and happiness.

To discover the laws of this thought transference between the living first, and then to discover its laws between the living and the dead, as a means of proving the continued personal existence of the dead, has been the great hope and endeavor of Psychical Research. Swedenborg was the pioneer in these investigations of psychical and spiritual

phenomena, and he had exceptional opportunities to discover their laws by the opening of the perceptions of his spiritual senses while he still lived in this world. He thus learned of the sun and atmospheres of the spiritual world as being the indwelling life and powers which give birth to and actuate the sun and atmospheres of this world. But the former are of spiritual substance because they are the outpouring spheres of the Lord's own love and wisdom, and full of life from Him; while the latter are material and inert, having no power to act except as they are acted upon by the indwelling spiritual atmospheres of the mental universe, Divine and human. This is seen in miniature in the relations of the soul and body. The body is inert of itself, and has no power to act except as the life of the soul pulsates in it and acts upon it from within its minutest cells and organisms. Hence the law of telepathy revealed to Swedenborg he stated as follows:

Spiritual beings see things which are from a spiritual origin, and natural beings those which are from a natural origin. For this reason man cannot possibly see with his eyes the things in the spiritual world, unless it be granted him to be in the spirit, and except after death when he becomes a spirit. On the other hand, also, angels and spirits cannot see anything at all in the natural world, unless they be with a man who is permitted to speak with them. (*Heaven and Hell*, n. 582.)

By eyes and ears from a spiritual origin is meant those which are organized in the substances of the atmospheres of the spiritual world, and so are fitted to receive the impulses of their own atmospheres; and this we know by experience to be true of the eyes, and ears, and other senses of this world. The eyes never receive the vibrations of the air and perceive sounds; and no more do the ears receive the vibrations of ether and perceive light. So the two worlds lying as closely together as the soul and the body, the world of mind and the world of matter, are completely hidden from each other, and can communicate only by that which Swedenborg names, the "law of correspondences between natural things and spiritual," which is the law of the relation between a spiritual cause and its effect in the natural world.

Recent discoveries of natural science in connection with radium, which are developing a new science of what is called radioactivity, and are revolutionizing the former conceptions of matter, help us to realize the nearness and power of spirit, for they show that the things which are unseen in nature are more powerful, and in that sense more real than gross matter itself. The old-time atom, which hitherto has been regarded as the final unit of reality, has been broken into a thousand fragments, and has disappeared into the ether, so that more than ever before is the fact emphasized that we do not know what matter is: we know it only in manifestations of force. Force in the form of heat and light, residing in the atmosphere called ether, is the great builder and sustainer of the universe; and force in the form of electricity, residing in the same atmosphere, is now doing a great part of the work of the world, and promises to do a great deal more for the progress of mankind.

But force does nothing until mind takes possession of it and harnesses it to its purposes. Human minds employing force direct it to its myriad wonderful services in building cities, and filling them with light by night, and every convenience, and luxuries ever multiplying; in compassing the earth with railways and steamships, in bridging wide rivers and tunneling great mountains, and in girdling the planet with immediate news of its remotest bounds. So mind triumphs over matter; and all the vast achievements of modern civilization are the achievements of the mind of man.

And so is it with force in its still vaster manifestations involved in the creation and sustentation of the universe. It can do nothing of itself. It lies in idleness, a useless chaos, until the Spirit of God moving in the depths says, "Let there be light." "Let there be a firmament, a sky above and an ocean beneath; and let the land rise out of the sea; and let the grass cover the fields, and the forests the mountains; and the fishes fill the sea, and the birds the air, and the beasts the fields and forests; and let man be in the image and likeness of his Creator." And so we transcend nature and come into the realm of spirit, for God is Spirit, and man in His

image and likeness is spirit. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Thus deep within the atmospheres in which heat and light and gravitation are engaged in keeping suns and planets in their courses, and making them serviceable to man, the infinite love and wisdom of the Divine mind is active. There, where matter disappears, where its phenomena vanish, there mind dwells, Mind Divine and mind human, and builds up its own world upon these earthly foundations: the foundations are hidden, buried in the grave, as the superstructure rises into the higher realities of the Father's house of many mansions.

Which, then, is the more real world, mind or matter? We do not know what matter is. And we do not know what material force is. All that we know, all that manifests itself to us, all that lives and acts in and upon matter and material force, is spiritual force; and spiritual force is the force of mind, Divine and human mind. The relations of minds to one another in human brotherhood, and the relations of human minds to the Lord in the Divine Fatherhood, the relations of love and wisdom in Divine and human service,—these are deep and abiding realities for which we may live now and with unending progress forever.

H. C. H.

BIBLICAL AND DOCTRINAL STUDIES

DWELLING IN THE LORD'S HOUSE.

One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.—(Psalm xxvii, 4)

THESE words occur in the order for morning service in the new edition of the Book of Worship which the societies of Convention begin to use the first Sunday in January. They have been selected as a fitting response to the Divine invitation "The Lord is in His holy temple: let all the earth keep silence before Him" (Habakkuk ii, 20).

The temple referred to in the letter was that at Jerusalem. With David, who is believed to have written the Psalm in which the text occurs, it was the tabernacle of the wilderness, which had been erected under the shadow of Mt. Sinai to receive and cherish reverently the tables of the covenant. And the covenant, let us remind ourselves, was the agreement entered into by the Lord with Israel, after He had delivered them from bondage in Egypt, that He would be their God, and protect them from evil, and guide them into happy homes in the promised land, if they would live with Him as His people by keeping their part of the covenant, obeying the ten commandments. And the Lord had been more than faithful to His part of it, for He had been patient and forgiving when they had failed so often in their part. Through the hardships of the wilderness journey, which they had brought upon themselves, He led them at length across the Jordan and gave them possession of the promised land. In accommodation to their continued waywardness and earthly ambitions He had raised up David to be their warrior king, to battle with and control the enemies who were continually alluring them from fidelity

to the Lord and preventing their peaceful life with Him David wished to build a temple of stone, a settled, abiding, and glorious structure, to take the place of the humble tabernacle of wood with its fluttering curtains,—a temple that should retain all the Divinely given features of the tabernacle and memorialize all its blessed associations of the past, and at the same time represent worthily the worship of a firmly established and triumphant church of the Lord among men,—a glorious house for Him to abide in, and for men to dwell in with Him. But the time had not yet come for it. David did well to desire it, the Lord said; but he must wait patiently for the realization of it in another generation.

Now this was the situation in which David received the Divinely inspired words of our text, saying:

“One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.”

It was, indeed, an expression of his own longing to build the temple, and of his personal experience in that connection: and it expressed also the feelings of his people who were passing through these experiences with him. The angels of heaven, whose presence and participation in these events had appeared in the pillar of cloud in the wilderness, could find their own kind of satisfaction in it also, full of spiritual appreciation of the Divine wisdom and love which inspired it. For this is the method by which the Bible is inspired and is the Word of God, namely: that every truth in it shall flow down out of the Lord’s mind through the heavens into the words of the men who were chosen thus to write them. Hence the letter contains not only the wisdom that these men received from the Lord while passing through the experiences of life with Him, but also the wisdom of the angels who watch over men, and this with endless variety according to the ascending capacities of higher and higher angels; while, within and above all, the infinite wisdom of the Lord Himself abides, the Divine source of all wisdom for angels and for men. Thus there is a spiritual and Divine meaning always within, and a

universal application of every text to all sorts and conditions of men and of situations in this world, and in the world to come, with unceasing progress for ever.

Let us try to see briefly the application of this principle to our present text.

As to David and his people, we are considering how, through deliverance from bondage in Egypt and from evils in the wilderness journey, and from enemies by the conquest of the promised land under Divine guidance, however imperfectly followed, the desire had been Divinely given to live with the Lord in His house forever; and to this end to establish His house in enduring stone, and fill it with fitting beauty and glory. To have such a house of their God on the hills of their capital city; to maintain it by their offerings of tithes and animals in sacrifice; to have their Divinely appointed and hereditary priesthood ministering reverently in it; and to attend its services regularly on the Sabbath and the great festivals; to see the smoke ever ascending from its altar fires; to turn their faces ever towards it when they offered prayers, no matter from what part of the earth, near or far; to lift the eyes to these mountains of the Holy City for help every day, at least morning and evening, this for them was to dwell in the house of the Lord all the days of their lives; this was to be an Israelite, one of the Lord's chosen people.

To deepen our appreciation of this let us pause for a moment to consider the significance of excommunication. To lose all this was to lose one's country, one's religion, one's life with God and His people. No wonder that the one great desire that ruled in every other purpose was to dwell in the house of the Lord always, and the one great dread was to lose that dwelling-place. Hence the great bitterness of the fall of Jerusalem and the captivity to Babylon,—that they had lost the house of the Lord, and with it everything had been swept away.

Now the application of this to our own experiences in this life are not far to seek, at least in the natural mind. For the central point in it all is the acknowledgment of the Lord, by which we accept the covenant of obedience to His command-

ments, that He may be our God and that we may be His people. Our Egypt is our bondage to the natural world with its appearance that we must toil in its hard tasks and feast upon its fleshpots, and that this is all there is for us in life; for there is no God who cares for us, the natural mind declares,—who heeds our hardships, and wishes to deliver us. Our Moses is the Bible which bids us believe in the loving and wise Providence of the Lord, and to follow and obey His precepts. Our wilderness is the life of spiritual effort to do this, which is not without opposition from various forms of selfishness in our hearts that have gained power from our past habits of self-indulgence. Our Sinai is the mountain of reverence for the Lord, and of fear of sinning against Him and losing a place in His house, and thus of losing the fulfilment of His merciful purpose in His kingdom. It rises up in these experiences of trial, temptation, and distress. Then His love seems fiery and His wisdom is clouded and threatening to the evils and falsities from which we are to be saved. And here, at the beginning of our life with Him, when we first begin to acknowledge in our own hearts that we need Him to deliver us from evil and lead us into heavenly ways of thinking and doing, He provides us with a house to live in with Him, an ark of the covenant in which we are to find His presence. It has a golden mercy seat above for Himself, and two tables of stone beneath for us,—two fixed and unchanging conditions in which we can live with Him, and follow Him into heavenly life and character: one, represented by the first table of stone, which enjoins us to worship and serve Him alone as our God, treating reverently all that relates to Him, remembering His Sabbath to keep it holy, and honoring Him and obeying Him as our heavenly Father; the other condition, engraved upon the second table of stone, charges us to honor his Church as our spiritual mother, and refrain from all the sins against humanity which would disonor and destroy her. Let us emphasize the fact that the Lord thus provides the Church for us at Sinai, the outset of the wilderness journey through which He is to deliver us from evil and lead us into His kingdom. The ark and the taber-

nacle of the wilderness, which were still for David and his people in the promised land the house of the Lord, in which he prayed that he might live all the days of his life, mean for us the Church of the Lord.

This, then, is the house of the Lord for us, in which the order of service in our new Book of Worship teaches us to pray that we may live all the days of our lives: it is primarily in our hearts, and thoughts, and deeds which acknowledge the Lord as our God and enter into covenant relations with Him to keep His commandments in order that He may join us to Himself in love and wisdom and service. It is thence in the congregation of souls who are like-minded, and who in being thus joined to Him are being joined together in His household. And hence it is in the assembling for public worship which provides for and promotes this acknowledgment of the Lord, and covenanting with Him. And finally, as the ultimate of power by means of a Divinely appointed sign and symbol full of the influx of heaven by the great law of correspondences, it is in the sacraments of Baptism and the Holy Supper, which we are taught to regard as the two gates of entrance into the Lord's house. And this lifts our thoughts to the Lord's own glorified Divine-Human Body as the tabernacle of God with men, in which He dwells with them and makes them His people. For the water of baptism stands for the truths of His Word thus made flesh in Him, and the bread and the wine of the Holy Supper stand for the flesh and blood of His glorified body, even the love and wisdom which are His own very substance and form, and which, given us, become in us by reception and assimilation the Church and heaven,—His home, for nothing but the Divine of the Lord can ever make them. Hence John declared of the New Jerusalem:

"I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it." (Revelation xxii, 22.)

It is well for the new Book of Worship to have this text therefore as a response to the opening words: "The Lord is in his holy temple: let all the earth keep silence before him." For all the worship to which it introduces us is intended to lead up to these two highest acts of worship, Baptism and the

Holy Supper, as the two gates of the house, or state of mind and relations, in which we are to dwell with the Lord all the days of our lives, "to behold the beauty of the Lord, and to inquire in His temple."

H. C. H.

THE PRESENT STATUS OF THE BIBLE IN THE CHRISTIAN WORLD.

THE question of the present status of the Bible does not concern itself directly with the New Church, for the attitude of every New-Churchman toward the Word of God has always been the same—must always be the same. But this is, nevertheless, a question of vital interest to us because all evidence seems to point to the conclusion that the interested world at large is very gradually coming to assume the New-Church point of view.

In seeking to determine the present status of the Bible outside of the New Church, the writer has availed himself of every opportunity to read the current numbers of religious and philosophical magazines and the new books that treat of this question; to listen to the sermons and discussions of ministers who make this the theme of their lectures; to investigate the place of the Bible in University and High School curricula; and to find out something about the actual sale and acceptance of the Bible today, not only in our own country but also in foreign lands.

Perhaps the best summary of recent literature on this subject is contained in Orr's "The Bible Under Trial." He reviews thoroughly the attempts of critics, philosophers, and scientists to repudiate the Bible from the earliest centuries of the Christian era down to the present time. He shows how the acute scholars of the Middle Ages, the French philosophers, and the professors of the German Universities have all approached this subject with the confidence of Voltaire, and have concluded their work with an assurance not unlike his final declaration, "that although it took twelve men to

found Christianity, he would show the world that one man was able to overthrow it." In spite of the confidence and learning of these men, the fact remains that their books are piled up, dust-covered and unread, while the Bible which they sought to discredit goes on being more reverently studied, more widely read, with each succeeding year.

Not only from this book of Orr's, but from many similar sources, do we get the positive knowledge that in no realm of scholarly research is so much work being done with so little actual achievement, or rather, with so little perceptible influence, as in this realm of Biblical criticism.

This kind of fearless critical study has, however, accomplished three valuable things,—things which the New Churchman recognizes as absolutely necessary in the tearing down process, which, we know, must be accomplished before the old church can make room for the new. First, it has weakened men's faith in the mere literalism of the Bible. Secondly, it has focused the attention of men upon the fact that there is a decided conflict between the teaching of Christ and the creed of Paul. And thirdly, it has brought all churchmen face to face with the problem as to what is the real meaning of the Lord's second coming. That there must be this second coming in order that the Word may be coherent and consistent, all agree; but how and where this thing shall be accomplished is the great stumbling-block. All sorts of solutions are suggested, and the inevitable result of this questioning and seeking must be to bring the minds of men into a state of preparedness to receive the truth that the Lord has made his second coming through the opening of his Word.

But the present status of the Bible cannot be determined merely by a review of books written by churchmen and critics. There is a vast company who read the Bible merely as good literature. Such books as "The Bible as Good Reading" by Beveridge, and Professor Moulton's interesting literary studies, indicate that men in all walks of life are finding the Bible interesting reading. They are discovering that the art of the short story, of character drawing, of vivid narrative, of all that constitutes good literature, are here revealed in their

greatest perfection. The present generation demand the right to separate the Bible more and more from theology and creed, and to enjoy it for its own intrinsic merit. And this, from the point of view of our doctrines, is not to be deplored; for we know that there is a period in every normal Christian's experience, represented by Joseph's stay in Egypt, when the knowledge of the Word is held simply as a part of the mind's store of wisdom. And we know further, that many men, emancipated from all traditional belief in the Bible, but who have continued to read it simply because they found it interesting reading, have (as, for instance, Mr. Bigelow testifies in his story of "The Bible That Was Lost and Is Found") come to see something of the deeper spiritual significance of its message. Thus, often when we are not aware of the Lord's guiding and protecting Providence, is the deeper spirit of the Word revealed, even as when, on the walk to Emmaus, our Saviour, unknown and unrecognized by His disciples, opened to them the Scriptures as they walked in the way.

The second source from which the writer has derived information regarding the present status of the Bible, outside of the New Church, has been the denominational pulpit. He has been more impressed, however, by the contributions to this subject offered by critics and even by those whose interest in the Bible is purely literary, than by sermons preached lately by orthodox ministers. The reasons they urge for the acceptance of the Bible and for its growing popularity are not convincing, being based on such purely human grounds. It is the best moral guide, they say; it presents the highest ideals of life; it defines the only method of salvation. No one is ever convinced of the true character of the Bible by these arguments based upon the mere expediency of its acceptance. Nor is one deeply stirred to a higher perception of its spiritual message by the average sermon, which is founded rather upon the moral precepts of Paul than the living words of Christ.

Our observations would lead us to conclude that, while the average church-goer accepts the Bible theoretically, he is satisfied to take the sermons of his minister and human interpre-

tations and man-made creeds for guidance, rather than to go to the fountain-head of all truth for the Lord's message, and for Divine guidance. It does not seem unjust to conclude that the average preaching of today does far less to improve the present status of the Bible than the influences outside of the pulpit. The same may be said of a good deal of the teaching in the theological schools. At a recent Commencement the President of a well-known school insisted that the only safe course was the literal acceptance of every statement of the Bible, from the first word to the last,—an attitude of mind which we believe is not only utterly impossible, but which must prevent a true appreciation and right valuation of the Word, and all growth in all spiritual knowledge.

If the reading of the Bible does not seem to be sufficiently emphasized in the church-going world, or if the admonitions there given as to the great importance of this means of spiritual growth do not seem to be seriously heeded, this is partly compensated for by another class of readers who only lately have begun its study. It is interesting to note that within the last decade the Bible has been introduced into the course of study of many of our State Universities and other non-sectarian institutions of learning. While it has always been a prescribed study in colleges of religious foundation, it is only recently that the greater universities list courses in the Bible with those in Shakespeare and the other English classics. This is not without its influence, since there is a great company of men and women who are not thoroughly convinced that anything is sound or worth while that has not the sanction of scholarly authority. In many of the secondary schools also the study of certain books of the Bible may be substituted for other masterpieces in literature.

The ultimate effect of this new order of things must be to make the student feel, during the most impressionable years of his life, that the Bible is not to be despised, and that a knowledge of its contents is not something to be ashamed of, but a necessary part of a sound education.

This placing of the Divine Word in the minds and hearts of the young, this implanting of the Commandments and all

the other elements of heavenly wisdom to be found only in this Book of Books, enables the Lord to be in His own things, to come into the inner life of His children. And thus gradually and almost unconsciously is the "Word made flesh to dwell among us."

If the sale of the Bible is any indication of an affection for and a belief in the Lord's Word, then never has it been so universally accepted and prized as today. Statistics show that the demand both at home and abroad increases greatly every year. A not altogether flattering commentary on missionary work in foreign lands, and on the efforts of the Church to interpret the Bible, is the fact that a nation like Korea should plainly state through governmental authority that, while they do want our Bible, they do not want our preachers and teachers. A recently returned missionary from Japan informed the writer that the Christian colporters, while they may have difficulty in getting a hearing as missionaries, never have any trouble in disposing of the large stock of Bibles which they carry, and that in Japan and China the Bible has been introduced into many of the schools, not for any religious purposes, but for its general influence as one of the world's greatest books. The reports from other countries, given in missionary journals, is much the same. It seems that everywhere the great sea of humanity is being touched by the mighty influence of the Lord's Word; that we can see the moving of God's spirit upon the face of the waters.

But apart from the encouraging reports derived from statistics, summaries, and criticisms, our real source of courage and hope is in the sure knowledge that the great and permanent stronghold of the Bible must ever be in the hearts of those who love what is good and true. By the very nature of our need, and of its power of ministry, it must always be the Book that compels the deepest affection and reverence. We know that its power cannot weaken or die, because it is "Holy, inspired in the letter and the spirit, the source of all wisdom to angels and to men," and because it must ever be to those who with earnest minds are eagerly seeking the truth, as "a lamp unto their feet and a light upon their path;" and to those who

are heart-hungry, as the “shadow of a great rock in a weary land,” as the one abiding source of comfort and strength and enlightenment.

J. R. HUNTER.

LIVING IN THE PRESENT.

THERE is a feature belonging to angelic life in the heavens to which we do not perhaps pay sufficient attention, but which we might very well adopt during our temporary abode in this world, and which we do adopt to some extent as we progress along the path of the regenerate life, but not so much as if we set ourselves determinedly to attain it.

It is living in the present, attending to the now and here, to the exclusion of worry over the past and anxiety regarding the future; the adoption of the Lord’s teaching, “Whatsoever thy hand findeth to do, do it with thy might,” acknowledging as we do where all our might or power to do right comes from.

Whittier in his greatest effort, expressing the thought and feeling of old age, the cessation of struggle and care for self and selfish interests, and the increasing trust in the Divine Providence that ensues, says:

“No longer forward nor behind,
I look with hope or fear;
But grateful, take the good I find,
The best of now and here.

“I plough no more a barren land
To harvest weed and tare,
The manna dropping from God’s hand,
Rebukes my painful care.”

For the matters that seemed so important in the earlier states sink into comparative indifference if we are progressing rightly on our way, and very often we are brought to see them in their true perspective by the occurrence of what seems at the time like a great or overwhelming trouble and severe trial; although it turns out to be a blessing in disguise and perhaps

the means of saving us from following a course that would have enchain'd our minds down to the merely external and sensuous things of life, where we should have become engrossed and swallowed up in the life-long pursuit of riches, power, or fame, entirely for their own sake, for their appeal to the natural man is very strong. But when, detached as it were from his customary conditions by some severe trouble or trial, possibly business losses, illness, or the death of one near and dear, he gets an opportunity to study the relative values of the things that make up human life, and having learned this highly necessary lesson, that man's life consisteth not in the things that he possesses, and so losing to some extent the idea of ownership, he can by degrees form some ideas regarding uses and stewardship under the Divine oversight. Later this duty, at first a task, becomes a pleasurable occupation, then the engrossing delight of his life until it takes the place of the old selfish interests and forms the normal and constant condition of his mind, but always, doubtless, after many fluctuations, before the past states cease to trouble and entice him and the future to give him much anxiety.

Much is said in the New-Church writings about looking back as detrimental to progress, especially where the topic of Lot's wife is treated of in the Arcana; and although in the internal sense states of mind are there treated of, yet the lesson inculcated is that we are to go ever forward doing the duty that lies immediately in front of us, and to work while it is called today.

The feeling that repentance and remorse consist largely of looking back with regret and sorrow for the past has been, and still is, very prevalent, because in the Word the humble and contrite heart has been spoken of as a sacrifice acceptable to the Lord; but the humility here spoken of is the sense which comes at last to man when he clearly sees his own unworthiness, his utter incapacity to be, or to do good, from or of himself, and his entire dependence upon the Lord for everything both temporal and eternal; while his contrition is shown by his emptying himself of his own love of self-derived intelligence, and conceit. Otherwise he never could receive what the Lord is constantly desirous of giving him, for influx

from the Divine is always according to reception on man's part, it cannot be given by force.

Of course there can be no breaking with the past without the undoing of wrong done, for this belongs to repentance and is the only way to peace of mind, and where the wrong cannot in the nature of things be entirely put right or undone, it becomes a case of entering into life maimed, but all the more requires the concentration of the mind upon the duties of to-day, and not the disturbance of constant but useless regret after all possible atonement had been made. "He that loses his life shall find it" seems to the natural man a paradox and a contradiction, but it is the one lesson we are put here to learn; and the spiritual or regenerating man understands it, because only by actual practice can it be comprehended.

But the soul once loosed from its old bondage to the sensuous things of life, and to desires for the praise of men, sees an entirely new world around and above. Values are all changed, for now only that has value which conduces to use, and uses are ranked according to their subservience to eternal life, and naturally the future has no fear or dread for us when the Lord Who is Eternal Life is leading us to Himself. The future is His realm He alone foresees in the true sense, and because He foresees, he of necessity provides, exactly according to our states in our freedom.

This then is living in the present, this is the angelic life even on earth; care and trouble flee away when we really know that the Lord is present and that He actually provides, and our business in life is simplified down to dispensing and using what He gives us to dispense and use. For He gives us all something, some capacity, some ability to work on one of the varied planes of His all-inclusive kingdom; whether it be the teaching of the Divine Word, or of mathematics, the making of houses or of boots and shoes, the distributing of food for the mind, or food for the body; every one of us has his field of use; his responsibility consists in his filling it; his happiness in his filling it rightly; for the sake of something other than self and higher than self; for the Lord and His Kingdom. Then, when the future has in it nothing of doubt and dread, and the

past is seen to have permitted or provided, as the best, the only road for us; we can live with the angels in the present, intent only on doing our best in the use that lies immediately in front of us, wherein we shall find both happiness and contentment. No matter what appearances are, Red Seas may lie in front, enemies at our rear, deserts on either side, we shall still hear Moses as the Divine Law telling us to go forward, and hearing shall obey, convinced that the honest work, the nearest duty that stands before us is the nearest way to heaven.

And so, with Whittier in his second and serenest childhood, with his troubles overpast, in purple distance fair, we can say:

"All as God wills Who wisely heeds,
To give or to withhold;
And knoweth more of all our needs,
Than all our prayers have told."

Or turning to our own doctrines of charity, of heaven, and of the Divine Providence, we can learn how it is not so difficult to live the life of heaven here on earth; and again, we find the Lord speaking in all the fullness and power of his written Word:

"Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. xi: 28-30.)

T. MOWER MARTIN.

CURRENT LITERATURE.

ANNOUNCEMENT OF THE "PRINCPIA."

THE new edition of Swedenborg's "Principia" * has been published. An extended notice of it is being prepared by Mr. Frank W. Very. We had hoped to present it to our readers in this issue of the NEW-CHURCH REVIEW; but it has been found necessary to defer it until the next issue.

"DIVINE LOVE AND WISDOM" IN *EVERYMAN'S LIBRARY*.†

THE *Everyman's Library* edition of "Divine Love and Wisdom" that was announced for publication in this series some months ago, is now before us. As this edition is published by a secular house, and is intended to reach the world of English readers everywhere, its interest to a New-Churchman already familiar with the contents of the work naturally lies not so much in the work itself as in the introduction with which it is presented to the world. As the translation has been revised by the same person that prepared "Heaven and Hell" for this series, and as the version of the latter work was generally believed to be well adapted to new readers of Swedenborg, we have no doubt that the present work will prove satisfactory in this respect. We will not

* *The Principia, or the First Principles of Natural Things: to which are added the Minor Principia and Summary of the Principia.* By EMANUEL SWEDENBORG. Translated from the Latin by James R. Rendell, B.A., and Isaiah Tansley, B.A.; with an introduction by Isaiah Tansley, B.A., and a foreword by Professor Sir Wm. F. Barrett, F.R.S., London: The Swedenborg Society. 1912. 2 vols., 8 vo. \$8 per set.

† *The Divine Love and Wisdom.* By EMANUEL SWEDENBORG. (Everyman's Library.) London: J. M. Dent & Sons, Ltd. New York: E. P. Dutton & Co. xxiii. + 216 pp., 16 mo. 35 cents, net; leather 70 cts. net.

pause, therefore, to comment further on the edition as a special translation of "Divine Love and Wisdom," but will confine our attention to the introduction.

We have no doubt that commercially the name of Sir Oliver Lodge upon the wrapper of this volume is a good thing. Unquestionably it helps to sell the book; for Sir Oliver Lodge is recognized the world over as a noted English scientist, one who not only has made a name for himself in the field of legitimate science, but also has long been identified with the psychological research movement, serving at one time as president of the English society of that name; and his opinion of Swedenborg would therefore be of interest to many besides those psychological researchers who view Swedenborg as an interesting "case" for their consideration, and who naturally value highly the judgment of an "expert" on such a case. In fact, as the name of Sir Oliver Lodge is probably better known in England than that of Swedenborg, it seems a good thing to have the better known person serve as sponsor for the less well known. As "sponsor"? No. Would that we might say "sponsor"! But that to our mind would imply an affirmative attitude towards Swedenborg; and Sir Oliver Lodge is far from having that. Nevertheless his attitude is kindly, is fair-minded. We do not charge him with any least ill-will towards the author of this book; in fact we feel sure that he has no desire to injure Swedenborg's standing in the opinion of any reader, or to hurt the feelings of any person who values Swedenborg and his works for what they claim to be. As an honest man who has been induced to write an introduction to this book, he acquits himself honorably, as the world goes. Not that he evidences unmistakably any first-hand knowledge of the book, nor any further knowledge of its author than he might readily cull from a biography. Moreover, there are some noticeable inconsistencies within the little sketch he has prepared; and one who has more adequate knowledge of his author than he had, can readily point out numerous instances where he is hardly accurate. Nevertheless, he says some good things about his author; and most of his readers (aye, there's the rub) will probably think he has written a remarkably good introduction.

Consequently they will be inclined to assume that he has expressed or implied a very level-headed estimate of his subject; and after examining the first few pages of Swedenborg's text, they will be likely to put the book down, and rest content to have read it by proxy,—for did not Sir Oliver read it, and have they not his estimate not merely of this special work, but of Swedenborg's works in general? And then they will turn their attention to something else to their minds more worth while.

From among the special things in this Introduction that we might comment upon, we will choose but one,—the contrast that our introductor draws between Swedenborg and the poet Blake towards the close of his sketch. He remarks that it is not unusual to compare these two authors, "for both were visionaries, and both gifted with strong imagination." He then goes on to say that "Swedenborg was a man of science, Blake a poet; and this gave Blake an immense advantage in dealing with mystical things." He informs us too that "undoubtedly Swedenborg had had a great influence upon Blake in his youth;" and he states that "it is commonly known that Blake incidentally contemned Swedenborg in 'The Marriage of Heaven and Hell,' but this attack may be partly the expression of a temporary mood, and was probably written during the time when he was emancipating himself from Swedenborg's influence." Finally he quotes the following estimate of Swedenborg as expressed by Blake in the work just mentioned: "Thus Swedenborg's writings are a recapitulation of all superficial opinions and an analysis of the more sublime, but no further." This contrast between Swedenborg and Blake is therefore evidently to the discredit of the former; and the reader is led to infer that while one may possibly be favorably impressed by a first examination of Swedenborg's writings, yet with growing knowledge and wisdom one will turn from the illustrious Swede to authors of a less "visionary" sort.

What more need we say? Such an introduction evidently fails to introduce. It stands between the reader and the author, prejudicing the former by putting the latter in a false

light, and so preventing acquaintance. It is therefore positively harmful. New-Churchmen cannot but regret to have this monumental work of Swedenborg's go before the world with such an encumbrance. Indeed, is not this instance sufficient to convince us that no theological work of Swedenborg's with the publication of which New-Churchmen have anything to do, should be allowed to go before the world with an introduction other than one written by a New-Churchman? Only a New-Churchman comprehends that, even though expert mathematicians and scientists of the present day may be able to point out defects in the works of Swedenborg's earlier years, their experience and knowledge, however extensive, hardly justify them in pronouncing unqualifiedly adverse judgments concerning the writings of his later years; for Swedenborg finally spoke from a standpoint of experience and breadth of knowledge of both the natural and the spiritual world far superior to that ever possessed by any other man of any age.

B. A. W.

"TO THE LAW AND TO THE TESTIMONY." *

IN time, study and devotion spent upon production and cost of publication, this work is doubtless the greatest contribution yet made by a private individual to the discussion of the work on "Conjugial Love," if not to the whole work of the Church. The book contains 855 pages, handsomely printed, and published by the Lippincotts of Philadelphia.

The author divides his study under two general heads: that of the translation of the book; and that of the plane of life upon which Swedenborg desired it to be interpreted. The translation-study has been very elaborate; and when it is remembered that the author has just passed his seventieth birthday, and has been in active legal practise most of his life, the ini-

* "To the Law and to the Testimony," an Analytical Study in the Light of Both of the Teaching of the Second Part of Swedenborg's Work on Conjugial Love, from the Latin. By WILLIAM McGEORGE, JR., M.A., Counselor at Law. Philadelphia: J. B. Lippincott Co. 1912. Ix. + 795 pp., 8 vo. \$2.50.

tial work involved in restudying the Latin grammar and syntax, fortunately upon the basis of a good classical education, shows the great affection for the interests of the church with which the book has been written. The result is illuminating and in some cases revolutionary. It shows that previous translators have dwelt altogether too much upon the ordinary lexicon-meaning of words, forgetting oftentimes the special meanings of the late scholastic period in which the original work was composed, and giving even less attention to the very technical meanings which can only be found by careful study of the definitions which Swedenborg himself used, and by the collation of references to the same word in different contexts in this and others of his books. This study and collation has been done with the utmost care of which the author is capable. The result shows the need for new translations of at least the second part of the book; and those who undertake it will find in the present work a mine of suggestions. In this respect the great length of the work is a real disadvantage to the ordinary reader. So many references and ramifications cross the thread of the arguments, that it often needs great attention to recognize the conclusions arrived at, though the author has done his very best to help by a free use of head-lines. For the student the very quantity of material has its advantage; and it is to be hoped that no future translator will neglect the resources here contained. Two points may be mentioned as of very special interest, one of which is basal to the author's whole contention. This latter is his very careful treatment of Swedenborg's definition of "*amor adulterii*." An idea that is new to the Church is involved here, and is worthy of the most earnest consideration. Of equal value is the study, by collation and otherwise, of Swedenborg's usage of the plural form, "*adulteria*." The old idea, almost universal hitherto, that this means different instances of the technical "*adulterium*," is exploded, and the new study of this word alone does much to overthrow the whole attempted justification of the lesser forms of wrong-doing. An original incursion into the general field of opposition to the Convention interpretation, most satisfactory in its results, is the author's treatment of the subject of

"intermediates." These are, however, but a very few of the many valuable suggestions of this part of the work.

The other side of the author's argument is based upon the idea that "neither men nor women as human beings are discussed in this book at all, but only the *vir*, the male principle, and the *femina*, or female principle, the love or will, in both men and women." It is undoubtedly true that nothing can apply on the plane of ultimates which does not apply also in the plane of causes. What applies to human life at all must also have its application to the loves which are that life in its essentials. Which was the point of application to which Swedenborg primarily addressed himself however, it must be left to each reader to determine. The explanation of the last two chapters, which the author elaborates mainly upon the inner plane, suggests a line of investigation which may help the consideration of the matter upon both planes. In the present work this second point of view should be regarded rather as a comment upon the first, than as a substitution for it. No brief review can give any adequate idea of the contents of the book. It is a necessity to all thorough students of the work on "Conjugal Love."

CHARLES W. HARVEY.

UNVEILINGS OF THE SPIRITUAL WORLD.*

THE little volume before us consists of four short essays, the first of which gives title to the volume, while the remaining three deal respectively with the questions Why, Where, and What, as applied to the subject of the spiritual world. We have reason to believe that the author would have been better pleased if these latter three chapters had been placed first, and had in some way given name to the book, which might then have been presented to the world at large as furnishing

* *Right and Wrong Unveilings of the Spiritual World.* By REV. JOHN GODDARD. New York: New-Church Board of Publication. 1912. 78 pp., 12 mo. 35 cents.

answers to these questions, and might on that account be of greater missionary use; but personally we are inclined to think that New-Churchmen will find the first chapter most interesting and profitable. In this the author lays stress upon the fact that "Orderly unveilings of the spiritual world . . . are given in connection with and as subsidiary to Divine revelation" (p. 6). Such unveilings come unsought to those who experience them. "In contrast, there are unveilings of the spiritual world which we believe to be disorderly or wrong. These are such as are sought for as proofs of a hereafter, and whose effect is to weaken the effect of Divine revelation instead of strengthening it; or to substitute the teachings of what are believed to be disembodied spirits in place of Divine revelation" (p. 11). In this chapter Swedenborg is, of course, presented as a true revelator,—one in whose revelations the teachings with regard to the spiritual world are subsidiary to the teachings with regard to the Word and spiritual living. Like everything from Mr. Goddard's pen, the present little volume is delightful and profitable reading; and we trust it will have a large sale.

B. A. W.

CENTENARY OF PRINCETON THEOLOGICAL SEMINARY.*

THIS bulky and beautifully printed volume is doubtless to be classed with the most important publications of the year just passed, not only because it commemorates the first century of one of the leading theological schools of the country, but also because it contains contributions from men to be regarded as experts in their respective fields of study. It may be taken as showing the present attitude of the orthodox Congregational Church, and of the evangelical denominations gener-

* *Biblical and Theological Studies.* By the MEMBERS OF THE FACULTY OF PRINCETON THEOLOGICAL SEMINARY. Published in Commemoration of the One Hundredth Anniversary of the Founding of the Seminary. New York: Charles Scribner's Sons. 1912. 634 pp. 8vo. Cloth. \$3.00 net.

ally, towards modern Biblical criticism and the various schools of philosophic thought now current. But the fact which most deeply impresses us is that no definite system of theology appears in all these pages. And we are led to reflect upon what a change has come over this institution in its hundred years; for its founders would have filled these pages with theology in the strictest sense, and little else. They would have told us of the "Fall," and of the "Divine Wrath," and of the "Sacrifice of the Sinless Son born from Eternity," and of the Vicarious Atonement." We rejoice in the fading away of these old dogmas of error. It is better to have no definite system of theology at all than to have one so dreadful, so irrational, and so discrediting to a just idea of the Divine Being. Instead, we find the book opening with a broad discussion of Theological Encyclopædia, or the circle of knowledge that should be embraced by the curriculum of a theological seminary. It starts with a good practical definition of the seminary itself, namely: "A theological Seminary is, first of all, a school for the training of men to preach the Gospel." It continues by classifying the curriculum into three kinds of theology: 1. Rational, embracing the science and philosophy of religion; 2. Scriptural, embracing the higher and lower criticism, exegesis, and Biblical theology; 3. Ecclesiastical theology, church history, organization, work, and worship. To meet opposing views, Polemic and apologetic theology is added. And systematic theology is defined as the synthesis of all the foregoing.

A most interesting chapter follows this discussion of the Encyclopædia, entitled the Emotional Life of our Lord. It is a study of this aspect of the Lord's life as recorded in the Gospels, and assumes that "It belongs to the truth of our Lord's humanity that he was subject to all sinless emotions." A difficulty appears at the outset, which is stated as follows, "It will be well to bear in mind that Jesus was definitely conceived by the Evangelists as a two-natured person, and that they made no difficulties with his duplex consciousness." The author decides that it is not necessary for him to deal with this duplex consciousness, but that he may study all the emotions

described in the Gospels as of the human nature without attempting to see the relation of the Divine Spirit to them.

Thus without considering the question of whether there is such a thing really as Divine wrath,—perhaps it is taken for granted,—anger is ascribed to the Lord in His human life on earth as one of His sinless emotions. It is true that the Gospels in the letter so describe his emotions in a few instances which we find cited here. And the psychological explanation is given as follows:

The moral sense is not a mere faculty of discrimination between the qualities we call right and wrong. It would be impossible, therefore, for a moral being to stand in the presence of perceived wrong indifferent and unmoved. The emotions of indignation and anger belong therefore to the very self-expression of a moral being as such, and cannot be lacking to him in the presence of wrong. We should know, accordingly, without instruction that Jesus, living in the conditions of this earthly life under the curse of sin, could not fail to be the subject of the whole series of angry emotions. (p. 51.)

We refer to this because it is just the line of reasoning which of old was applied to the Father in explaining why the innocent Son must die for the guilty to avert the Divine wrath, under the old error of the vicarious atonement. But if the sinless Jesus was subject to such emotions, why did He bid His disciples to love their enemies, and bless them that cursed them, and pray for them that despitefully used them and persecuted them, teaching them so to be like the Father in heaven (Matthew v, 44-48)? And why did He die upon the cross praying for His enemies? It is easy to answer that all this was in relation to wrong done to Himself, which He forgave because it was to Himself, but when He beheld wrong done to others He could not refrain from anger. But a perfect moral being, having in Himself the resources of infinite love, should have with them the power of infinite forgiveness, and however He might control the evils of others He should be superior to feelings of wrath in Himself. Indeed, it will be found upon closer analysis that anger is never an expression of love, but of its opposite, self-love or selfishness, and is

therefore always evil. As our author says, "The fundamental psychology of anger (shows that it) always has pain at its root, and is a reaction of the soul against what gives it discomfort. The hardness of the Jew's heart, vividly realized, hurt Jesus; and his anger rose in repulsion of the cause of his pain." (p. 52.) There was, then, a selfish movement in the sinless mind of the Lord, to protect Himself from the cause of His pain, instead of a patient and forgiving love that suffers for the sake of sinning humanity!

Of this Swedenborg says:

The Lord is never angry with anyone. The reason why it is said in the Word that Jehovah God is angry, punishes, etc., is in order that they [natural-minded men] may believe that the Lord rules and disposes all things. and after they have received this most general idea, that they may afterwards learn how He rules and disposes. (*Arcana Cœlestia*, n. 592.)

The Evangelists believe that the Lord was angry, as they themselves would have been under the circumstances; but there is a better way to understand His emotions, and one more consistent with His own indwelling Divine nature, which must be taken into consideration if His emotions are to be interpreted aright. After saying this of what is said by our author about anger, we must add with satisfaction that there are many other things in this chapter of great value in studying the human side of the Lord's life.

The next chapter is on The Child Whose Name Is Wonderful (*Isaiah ix, 5-7*). It is a defense of the Lord's Divinity from the detractions of the higher criticism. It is purely on the ground of that criticism itself, relying upon its own weapons; and it is useful to see how well it may be defended in that way.

The great interest and value of the various articles combined in the volume as a whole are found in this, that they deal with the higher criticism, and the objections of materialistic philosophy, and the opposition of the natural mind, and with each in its own plane and field, saying many of the best things that can be said of that kind.

We have space to add only the titles of some of the other chapters which will help to give a fuller idea of the book: Jonathan Edwards, a Study; The Supernatural; The Eschatological Aspect of the Pauline Conception of the Spirit; The Aramaic of Daniel; The Place of the Resurrection Appearances of Jesus; Modern Spiritual Movements; Sin and Grace in the Biblical Narrative Rehearsed in the Koran.

H. C. H.

CHRISTIANITY AND THE NEW IDEALISM.*

IN view of Professor Eucken's wide recognition as one of the foremost interpreters of modern life and expositors of modern philosophy, the appearance of this book arouses unusual interest. From the literary point of view the book in the original is, no doubt, highly enjoyable; in the English, thanks to the translators, it is certainly so.

Professor Eucken displays great art in presenting the various salient features of modern intellectual and religious life. He has a genuine appreciation of the conflict in the modern mind between the religious and the anti-religious forces of our present civilization. He naturally takes the Protestant point of view, and describes religion in Protestant terms; but his view of life and history is decidedly modernistic.

The book contains four chapters: I. Religion as Grounded in the Inner Life; II. Religion and History; III. What is Christianity? IV. The Conflict over Christianity To-day. We must, according to the author, seek the nature of religion in the "life-process itself." Using the language of religion, he speaks of "the higher Power" in our midst as a "living Presence." But the reality of religion as a life-process is affirmed on "the

* *Christianity and the New Idealism; a Study in the Religious Philosophy of To-day.* By RUDOLF EUCKEN, Professor of Philosophy in the University of Jena. (Awarded the Nobel Prize for Literature in 1908.) Translated by Lucy Judge Gibson and W. R. Gibson. (Harper's Library of Living Thought.) London and New York: Harper & Bros. 1912. 162 pp., 12 mo. 75 cts. net.

fact of the spiritual life." When we look for the precise meaning of "the spiritual life," we are baffled and disappointed. Its essential characteristic as conceived by our author seems to be universality. In this respect it is opposed to everything particular, and in general to the temporal aspect of things. It affords the basis of common endeavor. It unifies and transforms the life of particulars. It gives universal validity to our experiences, and it leads to "the world of truth." Finally it gives the character of independence to our inner experience. Perhaps the most characteristic feature of the spiritual life is its opposition to the existent external order. In this opposition apparently it "evolves from out its own resources a new reality." In fact, when we sift this description of spiritual life, it turns out to be in essence nothing more than the familiar fact of the unity of consciousness, which our author hypostatizes and endows with all spiritual and divine graces.

Passing to "Religion and History," we find the same contrast between the universal and the particular. Much stress is laid upon the importance of not identifying religion with the character of any particular event or period. Dependence on tradition is strongly denounced. The independence and the spontaneous transforming power of the inner spiritual life is constantly emphasized as the real essence of religion. Here again it is the universal which gives independence and transforming power.

This principle is applied to Christianity. We are reminded of "the necessity of not riveting a fundamental fact to some particular point in history." This point, the point at which Christ enters history, is simply "the high-water mark of a movement which embraces the whole of humanity." There is much said about the entrance of the divine into the human, which is instanced in Christ; but when we pursue the meaning of such statements, it turns out that it is the universal in Christ's life and work which gives it significance. Christianity "grows up as a life of independent content and mode of organization, a unique reality, which, for the first time, gives access to a spiritual life that is purely self-sustaining, an inner world

that yet transcends all the idiosyncrasies of the mere individual." This again would seem to make Christ an item in the past, though perhaps a unique case of the working of the universal, which does and must operate its marvels in us also to keep religion alive in us.

The fourth and last chapter of the book, the "Conflict over Christianity," is subdivided under four heads: (1) The Anti-christian Movement; (2) The Revival of Religion; (3) The New Situation; (4) The Churches. This is mainly a discussion of the modern anti-religious tendencies. The conflict between Christianity and the modern world is in essence here also the opposition between the universal and the temporal order. The individual attains spirituality in the recognition of the universal; so Christianity must maintain its spirituality by conflict with the natural temporal order. This is a moral struggle also, because of the moral superiority of the universal.

To sum up,—Christianity, according to our reading of the book, is a universalized religion, and religion is the universal aspect of life. God seems to be identified with the universal; and Christ was a unique instance of the expression of the universal.

One of the difficulties in reading the book is due to its literary wealth combined with an inevitable failure to arrive at definite expression at crucial points. The book is a good summary of the present religious situation; but on the whole it is modernistic in matter and spirit. The author's interest is literary, and not genuinely religious or philosophical.

L. F. H.

PSYCHICAL RESEARCH.*

WE occasionally hear unfavorable opinions expressed in our New-Church periodicals with regard to psychical research and the aims of psychical researchers; and certain it is that there is little, if any, ground for a New-Churchman's having much active interest in that movement. But considering the general spiritual condition of the world in which we live, considering too the vast multitudes of doubting Thomases some at least of whom are salvable, the present writer is free to confess his own belief that the Societies of Psychical Research are carrying on an extremely important work, a work that he believes is tending to pave the way to a wider and wider acceptance of Swedenborg's teachings with regard to the other world,—and acceptance of Swedenborg's teachings in such an important respect as this will inevitably tend to promote favorable consideration of all that Swedenborg stands for. Eliminate prejudgment with regard to the possibility of such experiences as Swedenborg claimed to have, and the open mind then views those claims dispassionately and with tolerance; and to view those claims with tolerance, is a long step towards recognizing the tremendous importance of his writings. Thence follows investigation. Consequently, if it is desirable to induce persons to investigate Swedenborg's writings, it is desirable not to oppose the psychical research movement. Not that the psychical researcher whose attention is attracted to Swedenborg will inevitably come to view him with affirmative spirit, for the instances of Sir Wm. Barrett himself and of Sir Oliver Lodge (two ex-presidents of the English Society for Psychical Research, both of whom figure in connection with Swedenborg in this number of the NEW-CHURCH REVIEW) is adequate disproof of any such

* *Psychical Research*. By W. F. BARRETT, F.R.S., Professor of Experimental Physics in the Royal College of Science for Ireland, 1873-1910. (The Home University Library of Modern Knowledge.) New York: Henry Holt & Co. London: Williams and Norgate. [1911.] 255 pp., 16 mo. 50 cents net.

assumption; but while their type of mind is that of the agnostic scientist, better balanced minds, and especially those of devout religious nurture, would in many cases finally reach the affirmative attitude, with all which that involves. Therefore we have no sympathy for the adverse criticisms of this subject that are occasionally expressed by New-Churchmen; and, though we do not advocate New-Churchmen's becoming active psychical researchers, we do wish the movement Godspeed.

But what is psychical research? In many minds, perhaps, it is hazily identified with the investigation of mediumistic efforts to pry into the spiritual world in disorderly ways; but it is rather to be identified with the investigation of all classes of mental and psychical phenomena (not to mention mysterious telekinetic phenomena of various sorts) that, however much evidence of their actuality there may be, are in large part outside the bounds of what we may for the moment call legitimate psychology. The little book before us is a first-rate sketch of the subject, by a learned gentleman not wholly unappreciative of Swedenborg (see the article by him in the earlier pages of this number of the REVIEW), who has been an active investigator and student of the subject for many years. It explains clearly what the movement at present stands for; and we know of no better volume of small size to serve as an introduction to the subject. The scope of the field being explored by these people, is shown by the topics treated of in this volume, among which are the following: science and superstition; unconscious muscular action, the *pendule explorateur*, autoscopes; human personality; the "willing game" and thought-reading; thought transference; mesmerism, hypnotism, suggestion; telepathy; visual hallucinations, phantasms of the living and the dead; dreams and crystal-visions; supernormal perception, clairvoyance; the divining-rod; hauntings and poltergeists; the physical phenomena of spiritualism; automatic writing; survival after death.

The methods of investigation of these matters are worthy a moment's consideration. As far as they can be, they are scientific. In some lines, for instance thought-transference, experiments are actually performed; and results of a positive

nature are actually arrived at,—results that break through the barriers of the natural sense-world. But in all lines the testimony of credible witnesses to any kind of ultra-normal happening or experience is patiently sought; and instance after instance is assigned to its proper class, so that there is constantly accumulating evidence for the inductive method to work upon. The present writer believes that this mass of evidence is becoming such that in due time no unbiased mind will be able to view it, and remain skeptical of the reality of these things. The philosopher Schopenhauer is said once to have remarked that he who expresses disbelief in clairvoyance manifests ignorance even more than prejudice,—or words to that effect. Many think that a similar statement may even now be made with regard to most psychical research matters.

From the standpoint of psychical research, Swedenborg himself is a case for study, and rightfully so. The little book before us speaks of him in connection with the subject of clairvoyance, or "supernormal perception," and devotes two pages to recounting the three cases investigated by the philosopher Kant. But Swedenborg has had more important recognition by psychical researchers in what Mr. Barrett calls the "standard textbook on psychical research," the work entitled "Human Personality, and Its Survival of Bodily Death," by the late F. W. H. Myers. One passage seems especially worth quoting; and with it we will close our notice:

The *evidential* matter which Swedenborg has left behind him is singularly scanty in comparison with his pretensions to a communion of many years with so many spirits of the departed. But I think that the half-dozen "evidential cases" scattered through his memoirs are stamped with the impress of truth,—and I think, also, that without some true experience of the spiritual world Swedenborg could not have entered into that atmosphere of truth in which even his worst errors are held in solution. Swedenborg's writings on the world of spirits fall in the main into two classes,—albeit classes not easily divided. There are *experiential* writings and there are *dogmatic* writings. The first of these classes contains accounts of what he saw and felt in that world, and of such inferences with regard to its laws as his actual experience suggested. Now, speaking broadly, all this mass of matter,

covering some hundreds of propositions, is in substantial accord with what has been given through the most trustworthy sensitives since Swedenborg's time. It is indeed usual to suppose that they have all been influenced by Swedenborg; and although I feel sure that this was not so in any direct manner in the case of the sensitives best known to myself, it is probable that Swedenborg's alleged experiences have affected modern thought more deeply than most modern thinkers know.

On the other hand, the *second* or purely *dogmatic* class of Swedenborg's writings,—the record of instruction alleged to have been given to him by spirits on the inner meaning of the Scriptures, etc.,—these have more and more appeared to be mere arbitrary fancies;—mere projections and repercussions of his own preconceived ideas.

On the whole, then,—with some stretching, yet no contravention, of conclusions independently reached,—I may say that Swedenborg's story,—one of the strangest lives yet lived by mortal men,—is corroborative rather than destructive of the slowly rising fabric of knowledge of which he was the uniquely gifted, but uniquely dangerous, precursor.

It seemed desirable here to refer thus briefly to the doctrinal teachings of Swedenborg, but I shall deal later with the general question how much or how little of the statements of "sensitives" about the spiritual world—whether based on their own visions or on the allegations of their "controlling spirits"—are worthy of credence. In the case of Swedenborg there was at least some evidence, of the kind to which we can here appeal, of his actual communication with discarnate spirits; but in most other cases of alleged ecstasy there is little or nothing to show that the supposed revelations are not purely subjective.

(Human Personality. By Frederic W. H. Myers. Abridged edition. 1907. pp. 316-317.)

B. A. W.

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